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DISCOURSES

ON

THE DEPRAVITY OF THE HUMAN FAMILY;

PARTICULARLY APPLIED TO

THIS NATION AND THESE TIMES.

UNDER HIS DIVINE MASTER:

BY JOHN LANDIS,

SACRED HISTORICAL PAINTER, AUTHOR OF "THE MESSIAH," A POEM, AND "THE SOUL'S AID," &C.

"Examine yourselves, whether ye be in the faith prove your ownselves.—Know ye not your ownselves, how that Jesus Christ is in you, except ye be reprobates?"

[2d Cor. 13th chap., 5th verse.

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To the numerous descendants of Adam, who fell from his high and holy estate, even from the Image of God his Father, and thus brought the curse upon all posterity; as in him, all are subject to death, so in Christ, whom we preach, all may live. Therefore, to all who have immortal souls to save these pages are respectfully submitted,

By the Author.

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PREFACE.

It may not be encroaching too much on the reader's time, nor altogether unedifying, by prefacing these Discourses with a brief outline or sketch of my life, and the dealings of my Heavenly Father with me; by the order of whose Providence I was born on the 15th of October, in the year of our Lord, 1805, in the county of Dauphin, one mile from Hummelstown and about ten from Harrisburg, the Capital of Pennsylvania. The farm-house stands about three-fourths of a mile from the romantic stream called the "Swatara," the land bordering on the same, on which is a *cave*, its spacious entrance or expanded mouth within a few yards of the flowing stream, which has been visited by many of the surrounding country, and travellers from distant climes, as one of the curiosities of nature, but formed probably by the Almighty for higher and more useful purposes, to the bodies and souls of men, than to be viewed as a mere show, as in former times it sheltered nature's children, the untutored heathen, from the ruthless wintry blasts and pelting storms, and may yet answer a similar purpose. It contains several apartments of various magnitude, thirty feet or upwards in height; a purling rill glides along the side of one of them, with many other things worthy of note to the admirers of our gracious God and his works, such as icicles or fluted columns of congealed water, many feet in height, and as hard as rock; others somewhat in the shape of a human being, &c. &c. A description may be found in one of the modern Geographies, published some years since.

My parents belonged to the Lutheran denomination: of my mother I know but little, as she was called hence when I was but about six years old; but I hope she ended her course with joy, and was received to the right hand of the Majesty on High, through our beloved Saviour, to sing with

the Angels and all the redeemed of the Lord, the song of Moses and the Lamb, forever and ever.

My Father was beloved by his neighbors as an honest and upright man; his removal to another place of residence a few years before his death, caused a general grief among his nearest neighbors, although of different persuasions, some of whom said they would never again have such a true friend to reside among them. He was a lover of and adhered strictly to the truth; his word was his bond in all matters of importance.

He was at church whenever there was preaching, nor scarcely ever missed; and I am induced to believe, had great refreshings from the presence of the Lord at sacramental communions, which he attended regularly, and always seemed to be renewed in the inner man; which that divine instituted feast of the dying love of our blessed Lord and Saviour will so eminently impart, when partook of worthily, in a proper state of heart, mind and soul, according to the words of our dear Redeemer, and his Apostles. My Father loved to read the bible and meditate on the word of God, and delighted to converse with his friends on the same subject; which I frequently listened to for hours with edification. He was, doubtless, divinely supported under great personal and family afflictions, when laboring under partial blindness, and during two separate operations, confined in a dark room, which resulted, although nearly blind, in tolerable perfection of sight, under Divine Providence, by some skill of the physician as a means. Probably, however, more in answer to fervent prayer, as he was a man of prayer; and our blessed Father says, "when thou art in trouble call upon me and I will deliver thee and thou shalt glorify me."

Yes, he was a man of prayer, that blessed grace of the true christian, which wafts the soul aloft to hold sweet communion with our Holy Father, and brings his blessings down upon our heads; renovates the old man; changes the heart; casts out the devil and his filthiness, and brings in Christ, with the Father and Spirit, according to St. John, 14th chapter

and 23d verse; and thus we become the temple of the Holy Ghost. I speak of true, upright, spiritual and well-directed prayer; it will do all this. "God is a spirit, and they that worship, must worship him in spirit and in truth."

I often heard my deceased father pray aloud, wrestle with God on his knees in his chamber; "when ye pray enter into your closets and shut the door, and pray to your Father which is in secret, and your Father which seeth in secret will reward you openly;" which was also visibly fulfilled. At meals he would always lift up his heart to the bountiful giver of every good and perfect gift. He did not use family worship according to method, but instructed his children in Godliness; taught the oldest to pray, and made it their duty when retiring to rest, to instruct those younger in the same exercise. He unfolded to us the plan of salvation by repentance to God, and through faith in a crucified Redeemer, and the consequent joys to be shared with the Holy Angels in the kingdom of heaven.

He would suffer no sin upon any of his children, that is, to live in a habit contrary to the word of God, but would reprove, and his words had to be obeyed; there was firmness of character about him, blended with mildness and affection. His children were regularly schooled, according to the custom of the place, although he himself had but one month's schooling; yet he could write, cast up accounts, keep his own books, and read well; which shows what may be accomplished by application, in lieu of idling away the time in dissipation and wickedness, which an all-wise and gracious God measures out for higher and nobler purposes. In due time his children were disciplined in Godliness, according to the rules of the church to which he belonged, instructed in her catechism and according to scripture, to deny the world, the flesh, and the devil; and live godly, sober, righteous and holy lives; and to believe in Jesus the only Saviour and Mediator, and Name given whereby sinners can become reconciled to God, and finally live with him in all joy, glory, felicity, and happiness, forever and ever.

I have been thus lengthy in memorialising on the character of my father, for a good and virtuous man's life will bear examining, and is worthy of record, for the imitation of his fellow creatures sojourning in this vale of tears. If his children are not saved through Christ, the blame will not attach to him, for he was certainly an enemy to the devil and all his works, and dared to make his sentiments known for the benefit of his family, and others also. He might have had faults, but they were few, not living in any confirmed sin, to my knowledge. And above all, I am persuaded in my mind that he triumphed in the last scene, through redeeming love; I was not present when his spirit took flight, but had visited him at intervals during his combat with the enemy of the souls of men, and therefore have every reason to believe that he attained the victory; that he even triumphed through Jesus Christ our Lord; for I heard him say that our Heavenly Father permitted Satan to throw his fiery darts at him, but that his hope was good and his confidence sure; he was much refreshed during his trial, by having the scripture promises and similar hymns read to him, and which aided also in repelling the devil's artillery levelled against him. To the attending physicians he said, that he was not afraid to die, for he had hope of a better life beyond the grave; probably meditating on the words of our blessed Saviour, "I am the resurrection and the life, he that believeth on me though he were dead yet shall he live; and he that liveth and believeth in me shall never die." The evening before the day his soul took its departure, he told my brother to open the shutters that he might behold the glory of the Sun for the last time, as though he had a presentiment that his departure was near—and was probably comparing his glory with the glory of the Greater Sun of Righteousness, and the lustre and effulgence of the Deity. The next day about one o'clock his soul took its departure to another and a better world, to sing with the holy hosts on high praises and Hallelujahs to our God and Saviour, through the countless ages of eternity.

I come now to say more about myself, And why should I write about myself, who am but dust and ashes, but to make known to dying sinners the love of a crucified Redeemer; to set myself forth as a living witness of the divine mercy; to testify that there is plenteous salvation through faith in Jesus, and also to induce others to close in with the gracious overtures of mercy ere it be forever too late; ere their earthly course is ended, and they find themselves in the place assigned to all apostate spirits, and those that die out of Christ; that die under the law; that die in their sins.

I was the seventh child of my parents according to the order of Providence, which some would consider in itself as an omen of good; but whether it is worthy of any faith, I very much doubt, for with God all things are possible. I sometimes of late, have had it impressed on my mind, that as Jeremiah, the good Lord had separated me from my mother's womb for useful purposes under Him, to my fellow beings; to suffer for them in His name and to glorify Him.

My disposition from childhood was sedate and retiring, and somewhat romantic; imbibed probably from the wild scenery along the before-mentioned stream, on the banks of which I would often perambulate alone, and with others, and in canoes on the water, one of which, by foolishness, was upset at one time and the whole party, consisting of four, were plunged into the water, from which, after struggling awhile, the good Lord delivered us all, after having been repeatedly called upon, "God!" "God!" whenever my head was above water; which circumstance I find thus in a verse of a brief poem of my life:

"Thy love to me with shepherd's care,
In childhood in thine arms did'st bare,
And smile upon this humble frame;
As years advanced, thou still the same,
A God of Love and ever nigh,
To hear my moan and louder cry;
"God! O God!!" thou wast near to save,
And rescue me from a wat'ry grave."

Thus in mercy I was spared; had it been otherwise, I

might not have fared as well as I am now certain of doing when the Lord pleases to call me from this earthly stage; as I had no assurance of acceptance through the "beloved," and consequently, would have perished body and soul. O, the need of being at all times prepared, from even the cradle to the grave, for an exit out of this world! May I ever be thankful to my Holy Father for this deliverance, with all previous, and those since; for His encompassing me with His everlasting arms, both by sea and by land; but above all, for salvation through Jesus Christ our Lord.

My education was that of a common country school; reading, writing and arithmetic, all of which I could manage with considerable ease; particularly the latter, in which I was considered an adept; having mastered two books by different authors, together with Boneycastle's mensuration, surveying and guaging. My genius developed itself in this way, and also in drawing with pencil and pen and ink, figures of various kinds; the gift of painting, which I have since brought to great perfection, was therefore, inherent from childhood, and I may say I was born a painter, poet, and man of genius. Endowed by nature, or more properly intrusted by my Heavenly Father, with these brightest of talents, if wisely employed—therefore, I am also more responsible than many others, for "to whom much is given, from him shall be much required;" as per the ten talents to one, five to another, and one to a third, and their reward by the Lord accordingly. No one is, therefore, excusable for burying His precious gift, much less for misemploying it—the soul constitutes the man, yet every one need not be a painter or a poet to be a *man*, to be of elevated mind and refined soul, but by having delight in the exalted things from above and not in those from Satan, contrary to holiness, which he is required to shun and abhor.

As I hinted at already, at about the age of fifteen I attended the village church with many others, to be catechised; during this period my mind was more serious, more abstracted from

things below, more wrought upon and exercised in those of a boundless eternity; of the Divinity; of Heaven's awful holiness. I felt my heart elevated in love to the Saviour, who had undergone so much in love to mankind—to me, yes to me, one of the least; yet notwithstanding, I felt the efficacy of his love in the salvation of my soul, and had much peace, joy and happiness in believing, comfort in prayer and sweetness in meditation; but nothing to what I now experience. With delight and facility I could commit to memory the portion from time to time assigned me, which caused our minister to have a particular regard for me, and induced him to speak frequently to my father and others of my abilities, and the delight I took in the exalted things of Heaven; which created a desire in one of my sisters that I should study for the ministry—at whose knees I was often, in previous years, enraptured at the glowing picture she would draw of the joy and delight of Heaven, of Paradise, of the Holy Angels and of the Saints, the redeemed of the Lord; and while expatiating on the benevolence of our blessed Saviour, the love which he bore toward us, which constrained him to sojourn here below, which caused his passion in Gethsemane and his death on Mount Calvary, of his resurrection, appearance to his disciples, ascension and second coming in transcendent glory with all the holy hosts from on high, and that he would then raise our bodies and glorify them, like unto the Angels, to live with and enjoy Him in the New Heavens and Earth forever and ever; in short, she would expound the meaning of the New Testament to me, and some times show me engravings of our blessed Saviour and of Holy Angels, which aided to elevate my soul and cause it to soar on high on Angels' wings; be charmed and enraptured with the blessedness of Heaven; the holiness and divine glory of our God and Father. May all young ladies do likewise, who have younger sisters and brothers; "as the twig is bent, the tree's inclined." Verily, it is the duty of all parents to instruct and have their children

instructed in godliness; in that which pertains to their eternal welfare, everlasting life and happiness. But then sometimes they are called out of this world of trouble, as my mother, when some of their children are yet in tender years, the very time to receive holy and lasting impressions; then the duty devolves more directly upon the older members of the family; and O how lovely! how beautiful and *Angelic!!* virtue and holiness combined in the female character. At these seasons, at times when alone and looking over the fields, I could almost see with my natural eyes, the Saviour with His disciples passing along, my faith being so vivid, which caused my heart to leap within, and be filled with such heavenly emotions impossible to describe. The minister looked about to find one to pray in public on the day of confirmation, and selected me as the most suitable; the prayer, however, was not extempore, but committed to memory out of a book—in which duty I succeeded pretty well. I was confirmed with the others; denied the world, the devil, the lusts of the flesh; took the sacrament, and thus became a member of the Lutheran church; I had true comfort and sweet peace through Christ in God, but not such enraptured joy and rejoicing as I have experienced since, within late years; and probably not the perfect love which casts out all fear of death and judgment; "there is therefore now no condemnation for those that are in Christ Jesus." I had now for some time much serenity of soul and peace of conscience, but by degrees it wore off and I became more worldly; the passions within became more turbulent and ungovernable, so that by the time of the next sacrament I absented myself, under the fear of not being able to discern the Lord's body, and thus drink damnation to myself; and so it was the time following. I did not live or indulge in any gross sin, but yet I would not deny myself to the extent I promised at confimation, and therefore knew myself unworthy.

The time now arrived that I was to enter on a trade, and as the ministry, as I thought, required too much self-denial; for I had a high and an exalted opinion of the ambassadors

of Christ—those that are true shepherds; so much so that I shrunk whenever they broached the subject, on account of the loftiness and responsibility of the office; nevertheless, to free my mind, I consulted the minister, who would not advise me either way, to undertake it or not; but said it was a high and desirable calling, and I should do according to the dictates of my conscience; pray to and obey the will of the Lord. I left him and went home, deeply exercised on the subject, revolving and re-revolving the matter in my mind, but could not at any time come to the conclusion that I could become qualified to discharge the duties of a faithful preacher; no doubt, lacking faith in Him who is the head of the Church, with whom all things are possible, and who could have been a mouth to me as he was to Moses. I have mentioned already that I was of a sedate and retired disposition, and therefore, as may be expected, of few words, or one who tells things briefly and not fond of a multitude of words without meaning; this might have been in my favor, as appropriate to a minister; as an approach even to Christ himself; but the devil made it a great stumbling-block, together with other things of more or less consequence; and I remained undecided whether the blessed Lord had really called me or not, and began to think of some other occupation, consulted with some of my relations, and concluded to study the art of printing. I went myself to Harrisburg and made an engagement with Mr. Wyeth, who agreed to take me on trial for a few months to see whether I liked the business, &c.; if so, I was to serve to the age of twenty-one. I, therefore, in the beginning of the winter of 1822–3, began my career with him, and after a short time was articled to stay until I was of age. The first day it was late when I got there, but I learned the cases and composed nearly half a column of matter, long primer, for the paper; thus I progressed rapidly in the profession—and he used to say I was a very good boy, and when my father wanted to purchase a bible for me he gave me one as a present—he had a large book-store in connection with the printing establishment.—

Here was a young man who had but about a year to serve, belonging to the Presbyterian church; he attended to the reading of his bible, and prayed thrice or oftener daily, with other spiritual exercises, such as reading the bible, meditations and singing, &c.; went to church regularly twice or thrice on Sundays, and occasionally at night during the week. His name was Richard Cole; by his example and conversation I was much edified and benefited, and took likewise to prayer thrice a day on the loft, where he used to retire to. I read the bible with more attention and profit than I had for some time before; I also attended church and prayer meetings regularly, and made more progress in the divine life. I now again took the sacrament once or twice, and had some refreshings from the presence of the Lord; for a while this new mode of life continued, but it gradually wore off again, and from my having been a strict observer of the Sabbath, I became a Sabbath-breaker; and for money would work all Sunday until night on the bills of the Senate, which Mr. Wyeth had engaged to print. O, that the Legislature would put a stop to having so much of their printing executed on the hallowed day of the Lord! They must certainly be aware that a great amount of work is done, and therefore, many hands employed on the Sabbath, who might, and surely ought to be more usefully engaged, even in the salvation of their immortal souls, and worshipping and honoring the Lord of the Sabbath. "They that honor me I will honor, but they that despise me shall be lightly esteemed," says the Lord of Hosts. There was no excuse for me, as I had my free will; only being enticed, I presume, by the devil, and not sufficiently confirmed and watchful unto Godliness, I consented for filthy lucre's sake, but to my shame and sorrow whenever I think of it, as my bad example induced Mr. Cole also to take up his composing stick and desecrate the sanctified day of rest. O, how watchful young christians ought to be, lest the adversary gains some advantage over them, and although they may

repent and be forgiven afterwards, yet will cause them, at times, sorrowful moments, hours and days, all their lives.

The summer following the beginning of my apprenticeship, the holy Lord laid his hand upon me and brought me to the gates of death; "whom the Lord loveth, he chasteneth." I was taken by a fever and lay about four weeks; it set in with violence at the start, but not without a prospect of success to the attending physician, but towards the four weeks he thought it might cause me to sink under it and go the way of all flesh. All this while I was in a terrible state of mind; there was no peace for my poor miserable soul; Heaven seemed to be as brass, at least I could not now realize its joys and happiness through a crucified Saviour, which surpass every thing here below, and consequently I was not willing to launch forth; my soul clave to the earth and I wanted to live and enjoy the life of this world, and was, therefore, in a dreadful way. O, to be always prepared for the dissolution of the body, to make a happy exit and ascend triumphantly to the realms of glory, through Jesus Christ our Lord. I made many a good resolution and vowed to live a holier life should it please the good Lord in mercy to spare me, and others also felt concerned, and held prayer meetings in the house, and sent for the minister of the church to which I belonged; he kindly attended several times and prayed for me. The blessed Lord was pleased to raise me up again at about the end of four weeks, so that I could accompany my father home 3 miles in a gig; where I continued in a weak state, just able to walk about the house, for nearly six weeks longer, when I felt sufficiently recovered, blessed be God, to enter on my engagement again. The scene is also described in the poem alluded to, thus:

"And when this frame press'd with sickness,
Sore disease and deep distress;
The groan of anguish thou did'st hear,
And lend'st thyself a willing ear;
To defeat the grave of its prey,
Did'st thy Almighty power display,
To health again for to restore,
That I might know thee more and more."

I now enjoyed pretty good health as long as I stayed with Mr. Wyeth, which was until within six months of the end of my contract. As he had but little work to do that summer, and hands sufficient, I compromised and paid him for the unexpired term. A few weeks after I became a partner in one of the first Jackson papers in the State, printed at Reading, where I was concerned about six months, then sold my interest, and visited Philadelphia and New York, where I worked some weeks; after which I returned to Harrisburg, where, and at Lancaster, York and Liverpool, and in divers visits to the different cities, my time was consumed until I left for Europe in 1833. The greatest part of the time I passed at Harrisburg, where I had much success in business. Previous to this I studied medicine for about six months at Liverpool, with an eminent physician, who often said that I would make a good physician; but the practical part was not congenial to my feelings, and therefore I left him with a good prospect of doing well in the brokerage business, wherein I also had considerable success, and accumulated a small fortune in a few years. My sole object now was to make money—get wealthy—until I began to study the divine art of painting, in the spring of 1830. The way this precious gift or blossom was brought to bud and expand, is this: two traveling painters of a little home reputation, from Marietta, came to town and took up their lodgings at the house where I boarded. Now I frequently before had a hankering to know how the effect was produced—a desire to see a portrait taken; I was therefore, persuaded to have mine taken, and to encourage them and get them into business; the delineations were made, but the finish did not come up to nature; I however, paid him, thinking he might improve in time. In the meantime his partner arrived, who also found it faulty, and after a week or so persuaded me to let him try his hand, to which I also consented; he succeeded somewhat better. I had been exercising in my office with a lead pencil, as I had done on many former occasions. Well,

seeing him one day copying from an engraving a landscape, I looked on awhile, then intimated that I thought I could imitate it; upon which some conversation followed in relation to drawing, &c. He requested me to show him one of my pencil sketches. I did so; it was a very correct copy of a print of Gen. Jackson. As soon as he saw it, he said I would make a painter, and advised me to study the art. I agreed with him for fifty dollars, to give me some insight in the mixing and use of colors, which he did as per his abilities, as he was merely medium in the profession. During the two weeks he remained from this time, I was chiefly in his room, and copied a few portraits that he had painted from nature, and also one from nature, a lady, which was a tolerable likeness. I now felt enraptured with this pleasing study, and purchased very expensive works treating on this accomplished art, for one of which, in two vols. I paid $28; another one vol. $11,50; another one vol. $6,50, &c. &c., and in the purchase of engravings I spent a considerable sum, being determined to excel in this exalted profession; particularly when the painter, Raphael-like, chooses the most sublime subjects, such as abound in the Old and New Testaments. I therefore visited Philadelphia, New York, Baltimore and Washington at different times, to examine the best pictures from the Italian Masters to be seen in this country; and also those of West, and other modern artists.—Thus I imbibed new views and principles, and my genius expanded more and more. I was now better able to proceed with the vast design of *Christ Preaching and Healing Diseases;* which I began the fall following I first used paint, and was my fifteenth production; the preceding ones being only single portraits, small things. I made a tolerable finish of it and had it exhibited in Philadelphia the succeeding summer; it was favorably noticed in some of the papers, as "forcibly illustrating the passages from which it was designed; that many of the heads were finely executed, and that it indicated

an indubitable and high order of genius," &c. This production was burned in the Lutheran Church of Harrisburg, in October, 1838, when that building was consumed. I am sorry for it; it was my first production in the historic department, and had caused me a great deal of meditation and study, but not in vain; although the painting is no more, it caused my soul to be refreshed, to be nearer Christ than before, while engaged on it; and it afforded me some comfort to know that others who called to see it were likewise more or less affected, particularly an old lady, who said, while tears trickled down her cheeks, that from all the sermons she ever heard, she was not made so sensible, or impressed so forcibly with the divine goodness of our blessed Redeemer, and that she often read and heard of his meritorious acts of mercy, but now she saw them. She was really deeply affected, and I hope that it was as seed sown upon good ground and brought forth perfect love to our "*Beloved*," whose serene, divine, and heavenly appearance she so much admired; with his acts of benevolence to the blind, the lame, the deaf, the dumb, and to the possessed of devils, in restoring them to their right mind. It was a complex and great achievement, not, however, handled and finished as I could now, had I the same design under way. I executed a small one from recollection of the same subject, with some variations for the better; less in figures, however, by fifteen or twenty. On the large one were upwards of a hundred, on this not a hundred. After this I designed another at Harrisburg, subject "the head of John the Baptist," containing six or seven figures, size of life, length below the knees, besides the head of John, which one of the executioners is handing in a charger to the damsel. I afterwards finished it in London, and it was exhibited in the Royal exhibition, Pall Mall. The next design was the battle of New Orleans, an enormous subject, which I arranged different from any other I ever saw; the canvass is 14 by 22 feet; figures the size of life; the painting I could finish so as to be worth consider-

able, but my time is of more value in this degenerate age, when sinners are indulging in the most abominable vices, and perishing all around. As that picture would show forth the deeds of men, and consequently in these times they would receive praise of men beyond their due, as the God of battles has given the victory, and caused this as yet to remain a separate nation; therefore to Him belongs all the glory. My next work was St. Peter's release by an Angel, while sleeping between two guards; figures size of life; designed in Philadelphia; which I also took along to London. Another, Ezra the scribe, reading the law of Moses to the children of Israel, in Jerusalem, containing a number of figures size of life, but not well executed; there is, however, something tolerable in the buildings and perspective—with others of minor import; all previous to going to Europe.

During these five or six years the gracious Lord used his rod frequently upon me, in love it was, I know, thanks to his Holy name. One Sabbath morning I was dressed in an entire new suit, with new boots; it was in my head to go some twelve miles down the country, which you all know was contrary to the fourth commandment; and to my shame I was not obedient according to the vows I had made while sick, as stated already. "When thou vowest unto the Lord, pay thy vows, for the Lord has no pleasure in fools." I hired a horse hitched in a sulkey, got into it, and before I was properly seated the horse ran at a terrible rate down the street, and in turning the corner of the square, the sulkey upset and threw me against the curb stone; the horse continued running with the vehicle upside-down. I got up and would have been unhurt, had it not been that the heel or offset of my boot caught someway or other, which I never could comprehend, and twisted my knee, not quite out of joint, but disarranged it so as to cause me to be confined to bed for two weeks, and afterwards to go on a crutch for a few weeks longer. I felt the effects of it for some months. Thus the devil stung my heel, as Sabbath-breaking and all wickedness

is from him; but through God I am bruising his head now. In the fall of 1830, while engaged on the large painting of "Christ Healing Diseases," I was taken by the small pox, and confined to bed, where I lay very sick for some weeks; during which time I had much joy meditating on the love of Christ, which the above subject revived to my mind. I thought I once saw the blessed Saviour standing at the head of the bed, and also that I would die in peace; but it pleased the blessed physician and head of the church to restore me to health; having still greater work under his divine Providence for me to do. For change of air I went to Lancaster and Columbia; between these places the linch pin came out, one of the wheels flew off, and the stage went down; in aiding to raise it up to replace the wheel, being weak, I sprained or rather prolongated the muscles of my right shoulder, which I deemed too trifling to notice at the time; but in returning from Columbia to Lancaster the same night, the axle-tree broke down, and we had to take to a waggon, the jolting of which was terrible, and reclining on the elbow of my right arm, not aware of the injury I had received before, by the time we arrived at Lancaster, was very bad, so that the bone stood nearly straight out. I then returned to Harrisburg and had to bandage all winter, and was prevented from studying my picture.

As I had it in contemplation for some years, the time at last arrived for my departure to Europe. I therefore left Philadelphia the latter part of July, 1833, for New York, where I embarked on the 1st of August for Liverpool; trusting that my Heavenly Father, who had until then supported and delivered me, would still be with me, and by the workings of his Providence, would enable me to land safely at the latter place; notwithstanding the insinuation of my oldest brother, sometime previous, "that I would never get there;" to whom I replied, "that if it was God's will I should." I merely relate this to show that although not unblameable and holy enough, I still had some christian principle and

faith in my God and Saviour; "cast all your care upon the Lord for he careth for you;" thus, as before, He was with me still. "If I take the wings of the morning and fly to the uttermost parts of the sea, Thou art there, thy rod and thy staff they comfort me." At times we were visited by gales of wind, when the sea would roar, lash the vessel's side, leap on board, and together with the wind would cause the ship to groan, masts creak, spars fly, and the sails rend and flap in the storm, and cause confusion and consternation among the passengers and crew. At such times I would retire, cast myself upon my knees before the throne of Him whom the winds and the waves obey, and at whose words, "Peace, be still," there follows a great calm. I implored my Father's protection, and if he permitted my body to descend into the deep, to cause my soul to ascend through Jesus to his own right hand; and I felt his presence near, and great comfort, joy and peace, and a great calm within my soul, notwithstanding the raging of the elements without. My hopes and expectations were realized, after the exercise of much patience, during a voyage of 42 days, by stepping, through the goodness of God, on Brittania's luxuriant shore. I spent a few days at Liverpool, then took stage for London, through Birmingham and the most fertile part of the country. In London, that great metropolis, I located myself in the Western part, where the streets are broad, cleanliness observed, and where there are parks and promenades, conducing to the health of the inhabitants. Here I pursued the study of my profession and succeeded very well, as I have stated already. I had access to some of the best collections of paintings belonging to this great nation, and thereby improved myself, and made strides in this divine art towards perfection accordingly. Yet one thing I regret exceedingly whenever I think thereon, that is, of not having lived near enough to God, as I should have done for his goodness to me; and as I might have done, through a crucified Redeemer, and privileged to do. Oh! the abuse men make of this exalted

privilege, and therefore remain strangers to all the blessings and sweets thereof. I was not prayerful enough, although I prayed night and morning; neither watchful enough to keep out of my heart, and conquer at all times the enemy of my soul, through the Captain of our Salvation, which is the duty enjoined upon every christian. My affections were therefore, unhallowed and misplaced. I did not love God with all my heart, and by consequence my eye was not single to his glory. I was as a stray sheep wandering from the fold of Jesus, whose compassionate bowels yearned for my return; and somehow or other I became deprived of my personal liberty, if not by the order, by the permission of my Heavenly Father, "whom he loveth he chasteneth, and scourgeth every one that he receiveth;" and who graciously overruled all for my benefit and his glory. As I had committed no crime against the law of the land, I did not suffer as an evil doer, but innocently. I therefore warn all to clear their skirts, ere it be too late, who made themselves guilty of my blood, either directly or indirectly, aiding and abetting in the dark, mysterious, and hellish plot, which I never could comprehend, but which shall be made manifest on the Judgment day, when every work shall be rewarded by the Eternal Judge, my Father. I may, and do forgive them, but without repentance my Father will not forgive them. "It needs be that offences come, but woe to him from whom they do come; it were better that he had a millstone about his neck and were cast into the depths of the sea;" and this also applies to those who now persecute me. Let all, therefore, speedily repent lest they find themselves in a place of torment surpassing all that men and devils ever invented, or can possibly invent; even in the lake that burneth with fire and brimstone, where there shall be weeping and wailing and gnashing of teeth forever.

With the inspired writer, I thank my God that I ever have been afflicted; it learned me to know the foolishness of loving the world and the vain things thereof, and to be rooted

and grounded through love in the tree of life; to deny the devil and all his filthiness, and love God with all the heart. This perfect blessing of salvation I experienced shortly after I was imprisoned, and the great God supported me miraculously during my confinement, and gave me, through the instrumentality of the Holy Spirit, the indubitable assurance of being through Christ born again, adopted a son and an heir of Glory, joint heir with the blessed Jesus; and of having my sins washed away by his precious blood, which cleanses from all sins, and my name written in the Lamb's book of life, enabled to cry Abba, Abba, Father; which caused my heart to leap for joy, and I was all life, light, love, joy, peace and happiness in Jehovah, my God and Saviour. And I also trust that my faith, confidence and patience under my sufferings, and perfect love to Him who is essentially love; which casteth out all fear, may have worked much good to my neighbors; my enemies and persecutors; it would afford me much joy were I aware that it was so; I shall know, however, for the day of the Lord will reveal it. I was, at times, greatly harrassed by the devil, and deprived of bodily comfort by his agents, his children; but thanks be to God, his word was not bound, but had free course to rejoice my heart and glorify him; to impart that "peace which passeth all understanding, which the world cannot give or take away, and which shall endure and increase evermore, eternal in the heavens;" thus I was happy in God, although I had tribulation in the world.—"These things I have spoken unto you, that in me," saith the blessed Christ, "ye might have peace. In the world ye shall have tribulation, but be of good cheer; I have overcome the world." At times, thank the Lord, I had more kindness shown me, when I would read and write hymns, of which I have upwards of 200 yet unpublished. I also composed the latter part of the poem of the "*Messiah*," that is, from the 77th verse, "Lo! the Lord, the Lord of Glory," &c.

In this way it wrought for my good, my Father's glory, and if not for the welfare of men's souls, it will be their own fault—be their blood upon them; be my hands clean.

In all these complex trials the blessed Lord was with me. I grew in the divine and holy life; Christ dwelled in me the hope of glory, and I lived and moved in him; in short, I was emphatically the temple of the mystic Trinity—Father, Son and Holy Spirit, according to St. John, 14th chapter.

Two years were fully passed in confinement, as were also with Joseph and St. Paul—my blessed Father arose in his majesty to confound all hell and darkness; the devil and all his legions; spiritual and in the flesh, and with his Omnipotent Arm achieved my deliverance, and I came forth from the furnace as gold seven times refined. Glory be to his great name, who is perfect in glory and holiness, and saith, "when thou cometh into trouble, call upon me and I will deliver thee, and thou shalt glorify me," which I know I have done, am doing, and desire to do to the end, so that, through my blessed Saviour, Jesus Christ, I may also reign with Him in all joy, glory, happiness, felicity and bliss, for ever and ever.

Incomprehensible Deity, thou art so highly exalted above puny men, thy throne in the heavens is so far above the earth, thy footstool, that thy ways are altogether past finding out; but this we know, that thy promises are all yea and amen to the believer in Jesus. O enable me ever to adore thy long suffering mercy to me, and to praise and bless thy ever blessed and holy name in time, and at thy right hand in eternity, through Jesus Christ my beloved Lord and Saviour. Amen.

Yes, the Lord's ways are above our ways, and his thoughts far, far above our thoughts; therefore, as respects my two years confinement, it will be fully manifest at his second coming; which in his own words, "will be speedily." Even so come, Lord Jesus. Amen.

The object of my being thus lengthy is to edify my readers, to give some idea of the dealing of my Father with his annointed; to convince those, particularly, who deny his intercession and guardian care and government of the universe; and that if any of my readers should ever meet with similar trials not to despair, but call upon the same Lord, who is Almighty to save and deliver to the uttermost.

Wonderfully and divinely supported by my heavenly Father, I was enabled to embark from London, in March, 1836, who upheld me by his Arm of Righteousness and Almighty power, by grace through faith in Jesus Christ our Lord.—Nothing very particular occurred during the voyage. We had some gales and much head wind, even for weeks; one morning, after some weeks of this untoward weather, and having been out about seven weeks already, as I came on deck one of the passengers entered into conversation with me, during which he informed me that the provision was becoming scarce on board, and if the wind should continue ahead, he knew not what might be the consequence. I reflected a moment, then descended to my berth, to implore Him with whom are the issues of life and death, and who holds the reins of the winds in his fist, and can change them in the twinkling of an eye, and so he did; for I was but a few minutes on my knees praying for the same, when I heard them tacking about and putting the ship in nearly a direct course for our harbor; when I came on deck the wind was nearly aft, and the same breeze drove us into New York nearly two weeks after. My Father is still a prayer hearing and answering God, if approached in uprightness; with full purpose of heart to forsake evil and follow after that which is good; know ye this ye double-minded who desire to serve two masters, your prayer is an abomination, and therefore, not answered, and ye remain unconverted and in your sins. Above all, God delights to hear his saints pray and to answer their prayers, for his honor dwelleth with them, and

he is glorified in them; therefore let us pray without ceasing; in everything give thanks; bless his name and sing his praise; Hallelujah, praise the Lord.

I expected that as soon as I landed on the American shore I should be free from persecution; but alas! I found it far otherwise, the powers of darkness pervading all classes, and I soon found that the land was mourning for the abomination thereof; and alas! thought I, for my country; the just judgments of the Most High are pressing thee sore. In traveling along I discovered that the fields were almost barren as the road; my heart was heavy, mourned within me, and groaned with the earth. I thought of Noah's time, and of Sodom and Gomorrah, and other mighty nations, which prosperity, fulness of bread, and success in arms, had inflated so that they became lifted up and went a whoring after their own inventions, neither fearing nor acknowledging the sovereignty of Jehovah, nor seeking to honor him, but rather by their filthy actions to dishonor him, and that continually; at last God to humble them brought them even low as hell, by an utter extermination, to wit: the plains of Sodom and Gomorrah, &c.

When abroad I would often think if I once got back to my brother, I would also find a brother in spirit and in truth and in the spirit of Christ. But after landing I began to doubt of it, and when I got there I found him contrary; his hand being against me; not having my Lord and Master, Christ's mark on his forehead, but the adversary's, consequently there was a great gulph between us, and which I am sorry to think remains unto this day; and so it is with all my relations and acquaintances, and strangers among whom I have sojourned since; but yet notwithstanding the Lord may have some, beside myself, whose hands are free from the blood of all men, either by persecution or otherwise, and who abstain from this levelling abomination and wickedness, upon which I have enlarged in the following discourses.

Having lived since my return in May, 1836, within four or

five miles of this place, where I pursued my studies as historical painter, and occasionally composing hymns, and where I wrote the first part of my poem, the "*Messiah*," up to verse 77. Here I met with many trials and buffetings from Satan, and persecutions from his children, but my God and Saviour, my brother Jesus was constantly with me, and through him I triumphed over them all, and know that I shall endure unto the end and inherit all things, and with the Holy Angels and the redeemed from the earth, enjoy the Eternal Father everlastingly.

Last March I came to this place, (Chambersburg,) and have met with considerable success, which enabled me to publish during the summer the "*Messiah*," for the welfare of my fellow beings, particularly their immortal soul's salvation; which work has been welcomed and highly extolled, by men of judgment, for which I feel thankful, as it may draw the public to spend a trifle to possess it, and the amount of good it may be the means, under God, of doing, will be made manifest some future day; in the meantime Glory be to Jesus the King of Glory. The subject, the "Messiah," is the most elevated and sublime that could be sung, and in my humble opinion, the language is high, holy, and inspired; truly evangelical, and in keeping; harmonizing in every respect to it. I have said before I published, and am still of the same opinion, that parts of it have never to my knowledge, been surpassed, if equalled; but glory to whom glory belongs, and may his blessing descend upon the readers thereof for the salvation of their souls.

The painting of our blessed Saviour's appearance to his disciples while they were praying in an upper room, the doors being shut too, when and where he convinced unbelieving Thomas; St. John's gospel 20th chapter. It is a heaven-born production; a superhuman serenity pervades the whole, like the calm of the ocean after a breeze, its tiny waves skipping and rejoicing; thus the terror of the disciples has subsided, and placidness taken its place with joy and rejoicing in

the heart of every one. The Saviour is an admirable figure, full six feet high, and well proportioned; his countenance is sweet, divinely benign, and persuasive; his eyes are cast upon St. Thomas, who is kneeling before him, recovering from his weakness and confusion, and exclaiming "My Lord and my God." The light which emanates from the Saviour's countenance is well managed, partly shading some of the hindermost figures. The draperies are ample and flowing; every part is in keeping and aids to combine the subject and form a sweet and pleasing effect, such as to refresh and edify the soul, and calm a ruffled and angry temper by beholding it.

This subject was selected during the few last months of my confinement, and began on a convass of about 14 by 11 inches, which I brought from London here, and have now enlarged it to the size of life on a suitable canvass, and more to my satisfaction, and I trust to the benefit of mankind. It must be seen in a proper room and light to be fully appreciated. Another began since; Mary Magdalene, Joanna, and Mary the mother of James, with other women, seeking the Saviour at the sepulchre. They went in and found him not, and after coming out two Angels stood by them, informing them that he had risen, &c. St. Luke, 24th chapter. Figures, seven women and two Angels, rather above the size of life; it remains unfinished as yet. Another is a sweet picture of the Saviour, with Cleopas on one side and another disciple on the other, progressing towards Emmaus; they have just ascended to the top of a hill; the sun near sinking behind the distant mountains, shines full in their faces and casts long shadows down the hill from their bodies, and from trees. A luxuriant and wide extended valley lays before them, bounded by hills on one side, interspersed by buildings and vineyards. The village of Emmaus lies a little to the right, about a mile ahead; with towering mountains behind, and extended country to the left for miles farther; the fields

are white to harvest, reapers are seen employed; a plowman breaking up the fallow ground; and shepherds watching their flocks on the hill, and the great shepherd and bishop of souls, passes along with two of his flock, ploughing their hearts, reclaiming his wandering followers to confirm their faith, so that in due time he may gather them into his heavenly fold. It must also be seen and understood to be beneficial to the souls of men. Another is the nativity, on a smal scale, &c. &c.

In the beginning of August last it pleased my Heavenly Father to afflict or permit me to be afflicted with an outbreaking on either leg; which prevented my painting almost entirely for two months, during which time I wrote, through the Holy Spirit's assistance, the following discourses, except one which was written before, and another since, all which I humbly submit to the serious and candid consideration of this nation and people, for their temporal and eternal well-being. Whether you will hear or forbear, I have endeavored to be candid in pointing out the crimes committed in the dark; pervading and levelling all classes, and for which the judgments of the Almighty have been felt, as yet slightly; but if not repented of, will end in the utter destruction of this nation, and every soul estranged from God, for "the soul that sinneth it shall die;" therefore, repent as did Ninevah, and be at peace with your Maker; otherwise, if you persevere in your rebellion you will find him an invincible enemy and conqueror of all you can invent and achieve under Satan, and dreadful will be your eternal state, if you fall singly or collectively in the devil's cause. This slight affliction may have thus been overruled by divine Providence for incalculable good to immortal souls, and his name may have likewise been glorified, and may still be glorified in the conversion of sinners. I have endeavored to cry aloud and spare not; to show you your sins and transgressions, and not suffer sin by any means upon you. I trust my hands will thus be cleared from the blood of all men, and may God add his

blessing upon my humble endeavor, and in due time receive me into His glory, through Jesus Christ our Lord, to whom with the Father and the Holy Ghost, ever one God, be all the honor and glory, dominion, majesty, and power, with thanks and blessings, now, henceforth and forevermore. Amen.

P. S. Since writing the above, I had, blessed be God my Holy Father for having chastened me, another severe trial to encounter for my folly; by stooping to listen to the degraded devil's suggestions. Yea, having descended from the high and exalted place in Christ; through his righteousness having been seated in high and heavenly places, from which, by giving heed to Satan, I fell, and departed partially from God my Saviour, who is over all blessed forevermore, and worthy to be honored, loved, and adored, with heart, mind, soul, spirit and strength, and to be worshipped in the beauties of holiness through Jesus Christ our Lord; whom the blessed God has exalted a Prince and a Saviour, and likewise a judge over the devil and his children.

I was through the wiles of Satan, deceived and brought to grieve the Holy Ghost, the Comforter, and offend my Heavenly Father, Saviour, and Friend, and his rod for the wicked, which shall not fall to the lot of the righteous, unless they commit iniquity, was laid upon me, and the Good Lord withdrew his countenance from me a little while and permitted Satan to sift me as wheat, and I had much contention and distress of soul for about four weeks. During this period I was at times wonderfully and mysteriously supported by Jehovah, at other times suffered to despond and to give heed to the doctrine of devils, "that there is no God." At the end of this time, however, the blessed Lord delivered me fully, so far as to be above all doubts as to His existence, omniscience, and omnipotence, &c. "Out of six troubles I will deliver thee and in the seventh not forsake thee;" saith my Holy Father; which promise has been abundantly verified; all thanks and blessings be to him, for having brought me

mysteriously out of this furnace also, more refined and purified than from all his former deliverences. Yet Satan has power still to buffet me, as all shall suffer persecution who will live Godly in Christ Jesus, for his holy name's sake, and for the testimony of his word; though heaven and earth be destroyed, his word shall endure.

If I had the tongue of Angels I could not sufficiently praise my blessed and beloved Father for having again honored me by taking me into his perfect favor, through Christ to be more and more in Him in one allied and more firmly established in holy love divine on the rock of ages. Being now altogether reconciled to God, and as Moses able to esteem the reproach of Christ of greater riches than the treasures, not only of a part, but the whole world; counting all things dung, that I may win Christ, who is now more than ever in me the hope of glory. In him, thanks to Almighty God, I live, and move, and have my being; and through whom Jehovah has again raised up my head; and blessed be his holy name, I have now more faith and confidence in Christ than I had before. He is truly my wisdom, righteousness, sanctification and redemption; my all in all; wealth in poverty; health in sickness; life in death; and shall be my joy and rejoicing in heaven forevermore. Therefore I desire to know nothing but Christ and him crucified, during my pilgrimage here below.

The glorious Jehovah has thus again through me, verified his words, "I will never leave thee nor forsake thee;" and also counfounded the devil and his filthy legions in the air; and those co-working with them in high places; the workers of the spiritual wickedness of this world, of hell and darkness, mysteriously showing forth his power; for God has designs, and for their accomplishment can bring all things into subjection, and to subserve thereunto; which may now be veiled in mystery, but when all things are revealed shall be abundantly manifest. Now we know only in part, but then

we shall know more perfectly when this which is in part shall be done away.

As the blessed Saviour's words to his disciples, so to me: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain, and that none shall take you out of my hands." "My sheep hear my voice and I am known of them, and I know them, and give unto them eternal life."—"I am the resurrection and the life, he that believeth in me though he were dead yet shall he live, and he that liveth and believeth in me shall never die." These are sweet, precious and glorious to all true christians, and now particularly to me in these degenerate times. May the blessed Jehovah my Holy Father support me under all trials, deliver and finally bring me into his everlasting kingdom of glory, through Jesus Christ my beloved Saviour, that I may have my portion with the Holy Angels and all the redeemed from the earth, in all joy, glory, happiness, felicity and bliss, forevermore. And unto the Triune Father, be all honor, dominion, majesty and power, with thanks and blessings, now, henceforth and forevermore. Amen and Amen.

JOHN LANDIS.

DISCOURSE I.

ON FAITH.

Examine yourselves, whether ye be in the faith; prove your ownselves. Know ye not your ownselves, how that Jesus Christ is in you except ye be reprobates?

2d. Corinthians, 13th Chap. 5th verse.

The words of our text were indited by the Holy Ghost through St. Paul, one of the greatest of the Apostles, who was regenerated by the same blessed spirit in so wonderful and miraculous a manner as recorded in the 26th chapter of the Acts. The Lord Jesus appearing to him in such resplendent glory as to veil the Sun in his meridian splendour; ordaining him a minister to preach the gospel to the people, and particularly to the Gentiles; and was thus, as he expresses himself, born out of due time; who suffered such great peril and hardship for Christ and the gospel's sake, and whose faith was frequently tried to the uttermost, but was as often delivered by our gracious Lord, from all his troubles, who long since received him into mansions of bliss. I shall take occasion to refer to his writings as we proceed in our discourse. Let us, therefore, consider the subject under the three following heads:

1*st. Examine yourselves, whether ye be in the faith.*
2*nd. Prove your ownselves, and*
3*d. Know ye not your ownselves, how that Jesus Christ is in you except ye be reprobates?*

First then, it has become the imperative duty of every individual, as soon as he may be accounted responsible to the Great Father of the human family, for every thought, word, and deed, to pry into the inmost recesses of his heart, and seek to discover the rubbish there concealed, wrapt in unbelief,

generating sinful thoughts, (which in too many has been neglected, as they have been wilfully disobedient to the command to love God with all the heart,) which ripen to maturity, explode, and inevitable destruction is too often the consequence; they are plunged into misery, hurried along by their worldly passions, on the broad road leading to the chambers of eternal death; their immortal souls plunged into the unfathomable abyss of outer darkness, the lake of fire and brimstone, where there shall be weeping, and wailing, and gnashing of teeth. To avoid, therefore, this awful end, examine yourselves, whether ye be in the faith; for by grace are ye saved through faith and not of works or yourselves; it is the gift of God obtained through faith in Jesus Christ our Lord.

Faith comes by hearing and hearing by the word of God.—We therefore, preach the glorious life-giving gospel of our Lord and Saviour Jesus Christ, to turn you from the error of your ways to the living God. Christ who was made a curse for us; a sin offering was veiled under types and ordinances in the Jewish dispensation, proclaimed by the ancient prophets, those holy men as they were moved by the Holy Ghost; the assurance of salvation was even made immediately after the fall, when God said the seed of the woman shall bruise the serpent's head; alluding to the Messiah. The patriarch Abraham heard and believed, and it was accounted to him for righteousness. The illustrious Saviour, obscured and veiled in mystery, under the title of the "Branch," "Plant of Renown," "The Lord our Righteousness," the prophet Isaiah styles, and very justly too, "The Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." In due time the Virgin Mary received a visit from Gabriel, an Angel of God, exclaiming, "Hail, thou that art highly favored, the Lord is with thee, blessed art thou among women;" perceiving her trouble of mind, he said unto her, "Fear not Mary, for thou hast found favor with God," and that the power of the Highest should overshadow her, and telling her to name the child Jesus, and that he would be great, and

would be called the son of the Highest; and that the Lord God would give unto him the throne of his father David.—As it was predicted, in due time the Glorious, Bright, and Morning Star arose at Bethlehem, Judea, as it is written, "Thou Bethlehem, though least among the thousands of Judah, behold mighty works show themselves forth in thee." Here then was the object of the christian's faith presented to sight. His birth having been announced by an Angel of the Lord to neighboring shepherds, no doubt to try their faith, whose hearts were greatly elated by being thus honored by those Holy beings, sent expressly as ambassadors from the Majesty on High, to inform them that the long expected Messiah had appeared, commissioning them to proceed thither, to worship the infant Jesus; the Alpha and Omega, the beginning and the ending; he in whom they lived, moved, and had their being; the Eternal Father, in the character of his only begotten Son, Emanuel, veiled in the human form, lying in a manger. O! what humility, manifested by unbounded, boundless love. Nothing wavering, but on the departure of the Celestial Host, the shepherds left their flocks on the mountain side and commenced their journey to pay obeisance to the illustrious stranger, whom they discovered wrapped in swadling clothes, lying in a manger; they fell down and worshipped Jesus, after which they presented unto him gifts, gold, and frankincense and myrrh; according to the custom of the East, on the birth of great persons. They then returned, praising and glorifying God.

At the circumcising of the child, Simeon, to whom it had been previously revealed by the Holy Ghost, was led by the spirit into the temple, and testified that this was the Lord's Christ; a light to lighten the Gentiles and the glory of Israel. Anna the prophetess coming in at the time, gave thanks likewise unto the Lord, and spake of him to all who looked for redemption in Jerusalem. Most certainly then, this was he who was to bear our iniquity; to comfort the mourners; to give them beauty for ashes, the oil of joy for mourning; the

garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. John the Baptist, the forerunner of our Lord, when baptising the multitudes that came unto him, being in expectation, and musing in their hearts whether he were the Christ, said unto them, "I indeed baptise you with water, but one mightier than I cometh, the latches of whose shoes I am not worthy to unloose; he shall baptise you with the Holy Ghost and with fire, *for to enter into the kingdom of Heaven, ye must all be born again from above with water and the Holy Spirit*; whose fan is in his hand and he will thoroughly purge his floor, and will gather the wheat into his garner, but will burn the chaff with fire unquenchable. After which Jesus himself came unto John to be baptised of him, and lo! the heavens were opened, and the Holy Ghost descended in the form of a dove and rested upon him, and a voice came from heaven, saying, "This is my beloved son in whom I am well pleased, hear ye him." As therefore, God our Creator acknowledged him as his son and was pleased, ought not we his creatures hear and believe in him? for in him dwelt the Godhead bodily. Let us examine what he says. After having been tempted forty days and nights of Satan, he was at length taken upon the pinnacle of the temple by the devil, who said unto him, "If thou art the son of God cast thyself down from hence." Jesus answered and said, "thou shalt not tempt the Lord thy God." Here is confirmed what I have been seeking to establish, that he was the promised Messiah in his human nature; and in the divine equal with God from all eternity, who said unto him, "Thy throne, O God, is from everlasting to everlasting; a sceptre of righteousness is the sceptre of thy kingdom." It is also said there are three that bear record in heaven, the Father, the Son and the Holy Ghost, and these three are one.

Although in the sacred writings are many things hard to be understood, and although we are unable to comprehend the mystery of the Godhead, the Trinity in the Unity, yet

nevertheless, we are to receive and believe the truth thereof, for thereon depends the salvation of our immortal souls. "Examine yourselves, whether ye be in the faith." "He that believeth and is baptised shall be saved, and he that believeth not shall be damned," are the words of our Lord, delivered while tabernacling among men; going about healing the sick, raising the dead, and giving life to as many as came unto him. "I am," says he, "the resurrection and the life, he that believeth in me though he were dead yet shall he live, and he that liveth and believeth in me shall never die." O glorious truth, to live forever with our Beloved in a world too unchangeable! free from heat and cold, sin, sorrow, and sighing; in a heaven of holiness, illuminated by the effulgent beams of the Sun of Righteousness; to see God as he is, face to face; who shall wipe all tears from our eyes, and exalt us from glory to glory, forevermore. They that *were* wise shall shine as the brightness of the firmament, and they that turned many to righteousness, as the stars forever and ever.

While our Lord continued on earth, ministering to the Saints, building them up in the most holy faith, he wrought such stupendous miracles, and spake with such power, accompanied with the divine unction, that compelled many to confess that he spake as never man spake, and that he was of a truth the Messiah, the Son of the living God. Jesus Christ was not sent into the world to condemn the world, but that the world through him might be saved. Now he that believeth not is condemned already, because there is no other name given whereby men can or must be saved. Will you, whatever your prospects may be, will you, I repeat, continue in this awful state of condemnation? if not, then grasp the promises through faith in the Lamb of God; whose blood cleanseth from all sin, and purifies unto himself peculiar people, zealous of good works.

During our Lord's sojourn, many had their sick restored to health, yea even the dead were raised; the lame were healed,

and the blind restored to sight; to the broken hearted balm and oil were administered spiritually, and they were comforted, and the contrite spirits were revived. Thus he continued dispensing his blessings, temporal and spiritual, although contrary to the world and its ways; by which, notwithstanding his great merit and virtue, righteousness and holiness, and all that was advanced to prove that he was the Son of God, it rejected and would not believe on him; but persecute, oppress and revile him, and at length behold they crown him with thorns, and scourge him; he is led forth to be crucified! Pause, O sinners, and behold his suffering that you might live! Yes, he is lead forth to be crucified:—

Lo! the Lord, the Lord of Glory,
  Behold him now on yonder road,
Leading to the hill of Calvary;
  The Lord, the Lord, Creation's God.

Surrounded by a ruffian band
  Of soldiers, and miscellaneous crowd,
Who beset him on either hand,
  Reviling and upbraiding loud.

Afar off are his companions,
  Lest they suffer for the same cause,
Of having been faithful champions,
  Under their Master, for the truth.

Forsaken by his intimate friends, betrayed by one and deserted by the others; it was the power of darkness. He was nailed to the cross! became a spectacle to men and Angels, heaven and earth. The enormous load of human guilt, being that of the whole world, for which he suffered, induced God to withdraw as it were his countenance for awhile, showing no signs that this was his son. During the suspension of the intercourse with the Father, in agony and agitation of spirit, he cried out: "My God! My God! why hast thou forsaken me?"

Yet, notwithstanding his great suffering he prayed for his murderers, "Father forgive them, for they know not what they do;" and to the women he said "weep not daughters of

Jerusalem for me, but for yourselves and your children;" knowing their unbelief and depravity, to whom he had said on a former occasion, "ye bring up your children ten times more the children of hell than ye are yourselves."

O what an astonishing mystery! he who formed all worlds of nothing. The Father of Infinity, in whom all things move and have their being. The King of Power Omnipotent, who could have called the heavenly hosts to subdue and put to flight all his foes; this mighty, glorious and holy being—

Hangs between heaven and earth,
As if unworthy of either;
Suffers an ignominious death,
As though only a form'd creature.

The air resounds with cries,
And noise, as of distant thunder;
Earth quakes, the pillars of the skies
Tremble, and rocks burst asunder.

The temple is rent to the bottom;
The Sun flies the indignant sight,
And draws his golden beams therefrom,
The whole earth lays in gloom as night.

Satan with his force in hell shout,
Darkness re-echoes hideous yells,
The Angels of light weep aloud,
And all heaven in sympathy melts.

By the convulsion of the earth, and shaking the expanse of heaven, God, with awful majesty, who is strict in justice, executing judgment, answered from his throne of glory amid transcendant holiness; thus testifying that this was he who was one with, and came out from him to be man with man, for the fulfilment of his promise and to atone for the sins of the world. The quaking of the firmament and the commingling of sounds which struck terror into his murderers and caused them to tremble, and some to exclaim, "Truly this was the son of God." The holy victim soon after exclaimed, "It is finished; Father into thy hands I commend

my spirit;" and bowed his sacred head and died. To one of the thieves that was crucified with him, he said a little before, "Verily, to-day thou shalt be with me in Paradise" His faith saved him at the eleventh hour; the immortality of the soul was thus again established.

Devout Joseph of Aramathea, and Nicodemus, with Pilate's consent, took our Lord from the cross, and laid him in Joseph's own tomb, wherein never man had lain. His enemies were on the alert, and as he had said he should rise again in three days, they obtained Pilate's approbation to secure the tomb with their seal and stationed a watch around it. Every mind was in suspense, the Sun again resumed his daily round through the heavenly expanse and sunk behind the Western horizon; the sky all clear and serene, sprinkled over by an innumerable host of stars; the moon coursed between worlds and planets; day passed after day, night after night; death still held his sceptre over our Lord; still and silent the hours passed on: his enemies exulted with one accord; his friends were sad and forlorn; the celestial hosts of glory anxious to behold the event, and learn of the Almighty how he would the mystery unfold. The guard stood at their post, the rays of the midnight moon gleamed upon their helmets and their spears; the Morning Star arose, and the Eastern horizon again resumed its resplendent hue; the golden orb came apace, illumined and ushered in the dawn of the third day. Lo! again the earth quaked, the powers of heaven shook, an angel of the Lord descended and rolled the stone from the tomb; he seated himself upon it; his countenance was like lightning, his raiment white as snow; the guards were terrified, confounded, and fell to the ground. Lo! he now comes forth from the tomb, the conqueror of sin, death, hell and the devil. Who is this that comes from Edom with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength; to which the illustrious Saviour replied, "I that speak in very righteousness, mighty to save." He arose triumphantly, the first

fruit of nature's earthy womb, and subdued death of its terror:—

Lo! never was the creation,
  Veil'd in splendour so glorious;
Nor auspicious morn to ev'ry nation,
  To inspire with hope and make righteous.

'Twas the Universe's jubilee,
  Vallies and lawns lift up their voice,
There was melody 'mong the trees;
  The hills and mountains did rejoice.

The inhabitants of the air,
  Were passing, warbling to and fro,
The morning stars sang together,
  And all God's sons shouted loud for joy.

The air resounded with songs of praise,
  Re-echoed by the highest heaven,
Oe'r Oceans, deserts, and highways,
  To our illustrious Prince of Zion.

Early in the morning came Mary Magdalene and the other Mary, to see the sepulchre; the angel answered and said, "Fear not ye, for I know that ye seek Jesus which was crucified. He is not here, for he is risen as he said.—Come see the place where the Lord lay." He then told them to inform his disciples that Jesus had risen, and would go before them into Gallilee. While returning with fear and great joy, they met Christ, saying, "All Hail." They fell down and worshipped him, who confirmed the words of the Angel that he would go into Gallilee. He afterwards appeared to Cleopas and another of the disciples on the road leading to Emmaus, their sight being held so as not to know their former master; perceiving their grief, he inquired the cause; they inform him of the crucifixion of Jesus and all that had happened in Jerusalem, adding that it was thought he should have been Israel's redeemer; but it was the third day since he died, and that certain women had seen a vision of Angels, who said he had risen. Jesus answered and said, "O fools, and slow of heart, to believe all that the

prophets have spoken." He then expounded the scripture unto them, beginning at Moses, through all the prophets; how that Christ ought to have suffered for to enter into his glory. They arrived at the village, and the disciples constrained him to stay with them; he went in, (being towards evening) and while at meat took bread, blessed it, and gave to them, and their eyes were opened, so that they knew him, and he vanished out of their sight. They immediately returned to Jerusalem, and meeting the disciples and others assembled together, they made known what had occurred on the way, and how Christ was known to them by breaking of bread. While they yet spake, Jesus appeared in their midst, saying, "Peace be unto you," but they supposing him to be a spirit, were terrified and affrighted; he said unto them, "Why are ye troubled, and why do thoughts arise in your hearts?" he added that a spirit had not flesh and bones as he had, and showed them his hands and feet to convince them of their unbelief; and while they yet doubted and wondered for joy, he demanded whether they had any meat, and did eat before them. He then confirmed his former sayings, that all things had to be fulfilled which was written in the law of Moses, in the prophets, and in the psalms, concerning him; and he opened their understanding that they might know the scriptures; that Christ would pour floods of light into every benighted soul, this day illuminate every one so as to obtain a living faith, that the word of God might have free course, and be glorified, that sinners would no longer suffer Satan, the great enemy of immortal souls, to take the word out of their hearts, and deprive them of the comfort they might otherwise enjoy, by bringing forth fruit an hundred fold, by believing with the heart unto righteousness. Jesus also said unto them, as it was written, so it behoved Christ to suffer and rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. It appeared that one of the twelve, named Thomas, was not with them when Jesus

appeared to them; they informed him of the fact, but his incredulity induced him to say, that unless he saw the print of the nails and put his finger into them, and his hand into his side, he would not believe. Eight days after, they were again together, when Jesus appeared in the midst of them saying, "Peace be unto you;" and to Thomas he said, reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side, and be not faithless but believe. Thomas then exclaimed, "My Lord, and my God!" Jesus said unto him, Thomas, because thou hast seen thou believest; blessed are they that have not seen, and yet believe. So shall it be to the end of time, as long as the earth revolves; the sun, moon, and stars continue in their courses in the firmament, those that believe shall be saved, and those that believe not shall be damned: "Examine yourselves, whether ye be in the faith."

Again Jesus showed himself to his disciples at the sea of Tiberias, where Simon Peter, Thomas, and five others were together fishing. Having toiled all night and taken nothing, the darkness disappeared before the lustre of the morn, with the Sun illuminating the surrounding scene, when a person appeared on the shore, as if come from a Golden Beam, who accosted them and said, cast thy net on the right hand side of the ship; they therefore dropt it as he said, and were now unable to draw it for the multitude of fishes. The disciple whom Jesus loved, said unto Peter, it is Jesus the Lord.—Peter immediately girt on his coat and threw himself into the water, hastening to his adored; the others followed in the ship, dragging the net. After landing they beheld a fire with fish and bread thereon; they there dined with Jesus, who gave them bread and fish; ministering unto them temporal, as well as spiritual things; from whom, with the Father and Holy Ghost, ever one God, world without end, cometh every good and perfect gift. There was such holy awe upon them that none durst ask, "Who art thou?" knowing he was the Prince of Zion. He did not remain with his disciples as he

was wont, but his visits were as those of an angel, at intervals, to confirm, strengthen and perfect them in their most holy faith, and to prepare them more fully for the ministry; to be his witnesses wherever they should be sent by him, ordaining them to teach all nations, and to baptise them in the name of God the Father, and of God the Son, and of God the Holy Ghost; teaching them to observe all things he had commanded them, and he would be with them always, even unto the end of the world. He was afterwards followed by them, together with many others, in number about five hundred, to Bethany, where he lifted up his hands and blessed them, and immediately a cloud received him out of their sight, and carried him up into heaven; the company fell down and worshipped him; and as they were looking after him, towards heaven, two men in white apparel stood by them saying, " Ye men of Gallilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." They then returned, praising and glorifying God.

I have now shown from scripture testimony, beyond the power of contradiction, that Christ was born; ministered here on earth; accomplished his mission; and ascended up on high, to assume his former greatness; and as mediator of the new covenant which he has established, whom God hath also highly exalted and given him a name above every other, that at the name of Jesus every knee should bow, of things in heaven, and of things on earth, and of things under the earth; and that every tongue should confess that Jesus is Lord, to the glory of God the Father: and also exalted him a Prince and a Saviour for to give repentance and remission of sins to all that come unto him, believing that he is the Saviour, God, and a rewarder of all who diligently seek him.

His apostles being endued with power from on high, and filled with the Holy Ghost, spake with other tongues, testifying to all these wonderful things, confounding the people

who heard them, every one in his own dialect, from various countries, that were journeying in Jerusalem, and who heard them speak the wonderful works of God; they were amazed and in doubt, saying one to another, "What meaneth this?" others mocked, but Peter with the eleven became more bold and labored with more zeal, and preached more fervently to convince them of the truth stated above, relating to our Emanuel, whom they had slain, whose soul was not left in hell, neither did his flesh see corruption; and whom God raised from the dead, and exalted to his own right hand, until he should make all his foes his footstool; and he also assured them that God had made this same Jesus whom they had crucified, both Lord and Christ; which caused some to tremble, and to be pricked in their hearts, crying out to the Apostles, "Men and brethren what shall we do?" To which Peter replied, "Repent and be baptised every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost;" and with many words did he testify and exhort, saying, save yourselves from this untoward generation. As many as received these important truths, were baptised, and the same day were added unto the church about three thousand souls, who remained steadfast in the apostle's doctrine and fellowship, and in breaking of bread and in prayers.

As Peter and John were going into the temple at the time of prayer, they were asked for alms by one who had been impotent in his feet from his mother's womb; who lay daily at the gate called beautiful, to whom Peter said, silver or gold have I none, but such as I have give I thee; in the name of Jesus Christ of Nazareth, rise up and walk. Peter took him by the hand, when he immediately received strength, leaped and praised God. The multitude were again astonished at what they saw; Peter with his former firmness, among other things, said unto them, ye have denied the Holy One and the just, and desired a murderer to be granted unto you, and killed the Prince of Life, whom God hath raised from

the dead, whereof we are witnesses. And He, through faith in his name, hath made the man strong, whom they saw and knew; yea the faith that is in him had given him that perfect soundness in the presence of them all. We find that the apostles continued to preach and persuade men to repent, and confirmed their words by miracles, God bearing them witness with signs and wonders, for whom they had the honor to suffer persecution, and at different times imprisonment for the benefit of men, and the salvation of souls; they patiently endured all things that their enemies might behold the wonderful mercy and goodness of God, manifested in their behalf, who desireth not the death of a sinner, but rather that all should repent and live. Out of all their perplexity and trouble the blessed Lord delivered them, and afterward received them to glory, according to the power of faith which is in Christ Jesus. "Examine yourselves, whether ye be in the faith."

Jesus Christ sayeth, "Not every one that shall say unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my father which is in heaven." A loose, worldly faith, therefore, availeth nothing, for even the devils believe and tremble, knowing that there is no possibility for them to repent, and be accepted through the merit and blood of Jesus, the Lamb of God, which was slain for your sins, provided while you are yet in time, you attain unto a lively faith; a faith which works by love and tempers every unholy feeling to its own congenial nature; purifying your affections, so that you may be able to love, reverence, and honor God as you should; to worship him in spirit and in truth and in the beauty of holiness; to delight more and more in God and every thing heavenly and divine; abhoring at the same time all that has the least appearance of evil; and to pant after the perfect love of God, as a hart panteth after the water-brook; longing for it as for your daily food; as it is written, the just shall live by faith, and whatsoever is not of faith is sinful; you will then do all for the glory of

God, and shun every thing that is opposed to vital Godliness and the spreading of true christianity over the whole earth; you will no longer seek after earthly things doomed to perish as the grass, nor your own glory, which passeth away as the flower of the field; but after the things above, where also Jesus has entered into the holy of holies; your conversation will be in heaven; you will feast in love with the Father and the Son, through the instrumentality of the Holy Ghost; foretaste of the immortal sweets which the holy hill of Sion yields to the true believer, whose trust is in simplicity, in the goodness and mercy of God, with sincerity and uprightness of heart, humbly laying hold on the Omnipotent Arm of Jehovah, and pressing toward the mark of their high calling which is in Christ Jesus; always zealously affected in a good thing; fervent in spirit, serving the Lord; instant in prayer in season and out of season; watching and supplicating to grow in grace, in knowledge, wisdom and understanding, in heavenly-mindedness; to be like unto the Angels of God, pure and holy; with whom you are certain if you endure unto the end, to associate; you will therefore watch and pray, so that no man take away your crown; sing praises and make melody in your heart unto God; whose temple you are, as our dear Saviour saith, John, 14th chapter, 23d verse—"If a man love me he will keep my words, and my Father will honor him, and we will come unto him and make our abode with him." You will also walk in the spirit every day, so as not to fulfil the lusts of the flesh, for he that commiteth sin and indulges in carnal pleasures to gratify his own passions, or to please his neighbors, contrary to all revelation, and to the will of God, is of the devil, who is the father of all evil, a liar and murderer from the beginning. I exhort you, young and old, by all that should be most dear to you; by your immortal souls, to dissolve all connection this day, with so foul and cruel a master; no longer to be his slaves, remaining in bondage to him, driven hither and thither in his abominable cause; mark the result when persevered in—eternal death,

and the torments of hell and outer darkness, prepared for him and his angels, as a recompence of reward; O poor compensation, yet there is none other promised to those dying in his service, who will never have known true peace and comfort in time, to be enjoyed by a life of Godliness, and in eternity, as we have stated, everlasting contempt and banishment from the presence of God, the Lord Christ, the Holy Angels, and the just made perfect; living in resplendent glory, surpassing the lustre of the meridian Sun, unutterable bliss, and indescribable holy happiness. I exhort you once more to break all ties with Satan, as you cannot serve him and God; therefore, if you desire to be saved through the atonement of Christ, the mighty chieftain of our salvation, break, I say, break the bonds of Satan, by which you are held captive at his will—through the power of faith working by love, which you may obtain without money and without price, at the foot of the cross.

We shall now proceed to the second part of our subject. Secondly. Prove your ownselves:—

As each and every one, seperately and collectively, as a body, is and are responsible for all that is done here in time, to our great Parent, the Author of our being, and every good and perfect gift, our bountiful benefactor, and merciful provider; whose promises to all true believers, are yea and amen, everlasting life in Heaven to all holy; and outer darkness prepared for the devil and his angels, where there shall be weeping, and wailing, and gnashing of teeth, to all unbelievers, the seed of the serpent forever. God through Christ, the Almighty, the habitation of whose throne is Justice, and Judgment goeth before him, will most assuredly fulfil his words, although heaven and earth pass away, and doom every impenitent sinner to eternal death: ah! were it a death like unto the brute creation's, an annihilation forever, there would be some excuse for sinners to live as they do, day after day, and night after night, working iniquity with greediness; but be it known to all you, that God, glory to his name, has

honored us far above the animal creation, which I need not inform you, neither speak nor understand to any perfection; they are incapable of arranging ideas; they are void of comprehension, and therefore, not accountable to their Creator for their actions, as are men who possess immortal souls; yet notwithstanding, by their demeanor they often give the blush to some of the doings of men performed in the dark, and too often in the open day, in the face of High Heaven, and Him that sitteth on the throne, who is perfect in holiness. O the filthy odour ascending from the abominations committed on the earth, instead of praises and blessings to mingle with the heavenly strains of the celestial hosts, who unweariedly sing "Holy, Holy, Holy, Lord God Almighty, who wast, and art, and art to come; just and true are thy ways, thou King of Saints." Men, I say again, are accountable for their actions, because Adam and Eve, our first parents, came pure and holy from the hands of the Creator, in his own likeness, with immortal souls and faculties to reason and understand, to commune and hold conversation together for the consummation of their happiness; in which state they might have remained, being free agents, but through the subtilty of Satan they fell from their high and holy estate, and awful was the consequence; disgrace upon themselves, and expulsion from Paradise, and sin and misery upon all their posterity, whence it comes that men are all born in sin and prone to evil.—However, God, whose mercy endureth forever, came to our relief and provided a remedy to heal the breach and open a way to glory, as I have stated in the preceeding part of my discourse:—"Behold I lay in Sion a stumbling stone and rock of offence, that whosoever believeth on him shall be saved, and whosoever believeth not shall be damned." Men and brethren you are called upon to prove your ownselves, whether ye are not offended at this stumbling stone, and rock of offence; pry into the secrets of your hearts, and see if you have any inclination to undervalue the merit of this holy Being, who is often made an object of ridicule by little

minds; or, do you openly profane and blaspheme his holy name, as too many do, making light of divine things, taking the holy name of God and his Christ into their polluted lips, making puns upon them to amuse their hearers and appear witty, not knowing that they are proving themselves destitute of common sense; or are you building upon this foundation, firm as eternal ages; are you through Christ purging your conscience from dead works to serve the living God, that will recommend you to the sight of all men. Take the New Testament and prove your ownselves, whether your hearts are right in the sight of God; be not deceived, for God is not mocked; knowing his terrors we would fain persuade you to turn from the error of your ways, turn, turn you, why will ye die? Vengeance belongeth to me, I will recompence saith the Lord, the Holy one of Israel. And again, the Lord will judge his people. Verily it is a fearful thing to fall into the hands of the living God.

Thirdly. *Know ye not your ownselves, how that Jesus Christ is in you, except ye be reprobates?*

Now to know oneself is no small matter. The depravity and desperate wickedness of the human heart, who can know it? No one is sufficient of himself, without the aid of the Holy Spirit, to attain to a knowledge of himself. The deceitfulness of sin, and the subtle suggestions of Satan mix with the corrupt nature almost imperceptibly, and those that are not thoroughly awake, and under divine influence, will be unable to discover the seed thus sown by the wicked one, until they are overgrown with weeds and briars, thorns and thistles, the pricking of which will at length rouse them from their carnal sleep and unholy dreaming, when they will discover they have been deceived; but alas! for many it will then be forever too late, having passed the rubicon of time to appear before the inflexible bar of Christ. Would it not therefore, be infinitely better for every one to judge himself here, and without delay, than to be judged beyond the grave; for Christ saith, "He that judgeth himself shall not be judged,"

meaning also of course, that he will depart from all iniquity, and lead a new and holy life. But, say some, how can we judge ourselves, without knowing that which is sin from that which is holy? True, you cannot, therefore, read and believe the scriptures, for in them ye think ye have eternal life, and they are they which testify of me, saith the Judge of all the earth. Keep his words and commandments, which shall judge you at the last day; to disregard them you are at once guilty criminals in his sight, and his wrath abides upon you, because you say in effect we will not have him to reign over us. Who is he that should make laws for us? It is indeed lamentable to know that there are thousands, yea millions of human beings in the world, called christians, who live without hope, and consequently a saving knowledge of God, and trample his holy laws under foot with impunity, while at the same time the commandments of men they will not presume to violate! It is astonishing the hatred some bear towards the King of Kings, and Lord of Lords, with whose statutes holy King David was so much delighted, declaring them to be "just, and wise, and good;" and at another place he says, "Depart from me ye evil doers, for I will keep the commandments of my God." Who art thou O man, that darest to magnify thyself and contemn the counsels of the Most High? to annul those laws that were given to Moses, the man of God, with such terrible majesty, and awful solemnity on Mount Sinai? Read it in Exodus, 20th chapter, when the Lord descended in a cloud, wind, fire, thunder lightning and tempest, and the mighty soundings of the trumpet; when the Mount greatly quaked, the sight being so terrible that even Moses said, "I exceedingly fear and quake;" his whole host trembled. Having been forty days and nights with God on the Mount, during which time he eat nothing, but received and descended with the Divine Law of the Ten Commandments written upon stone by God himself, and which are to endure until time shall be no more; neither are they made void by the new covenant which is by Jesus Christ. The

great apostle saith by faith we do not annul but establish the law. Remember all that is written in the law and the prophets shall be fulfilled; consequently no idolator, nor swearer, nor blasphemer, nor Sabbath-breaker, nor despiser of parents, nor murderer, nor adulterer, nor fornicator, nor false accuser, nor covetous, nor whoremonger, nor abuser of himself with mankind, nor drunkard, shall enter into the kingdom of God, unless they labor to know themselves, and that their practices are an abomination in the sight of heaven, and repent of their sins at the foot of the cross, through our Saviour and Mediator, Jesus Christ—the Way, the Truth, and the Life—and put on the new man, which after him is created in righteousness and true holiness. Know this, O hardened sinners, that he is constantly interceeding with the Father in your behalf, to stay his avenging rod, that he would dig about you, that haply you may bring forth good fruit, if ye are not already given over to hardness of heart and reprobacy of mind; if not, that you should then be cut down as dead trees and as cumberers of the ground, and cast into the unquenchable fire.

2d. *How that Jesus Christ is in you except ye be reprobates?*

All you that have been born again, as our Lord said to Nichodemus, of water and of the spirit, regenerated, passed from condemnation into life, by a lively faith in Jesus through his merit and righteousness, and being purified by his most precious and holy blood, which cleanses from all sins, and to whom Christ has become wisdom, and righteousness, and sanctification and redemption, are the temple of God, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you;" 1st. Cor., 3d chap. 16th ver. And if God, then Jesus Christ, who is God, dwelleth in you, even the Mystic Trinity of Father, Son and Holy Spirit; pollute not therefore, so holy a tabernacle, by listening to the unholy suggestions of Satan, to beguile you into your old habits in which we used to walk, fulfilling the lusts o the flesh, but out of which we have passed into the glorious

liberty which is in Jesus Christ, our master and pattern, through whom we have attained unto the fulness of his blessed stature in holiness; let it not therefore, be once mentioned among you, that you desired to indulge in any carnal pleasure, and thus lower the dignity of true Saints, and bring into disrepute vital christianity at the same time, and above all doing despite to the holy spirit of grace whose temple we are, being reconciled unto God through faith in Jesus Christ, our Lord, and enabled to cry Abba, Abba Father, in the language of the New Testament, and privileged boldly to approach him and hold sweet communion with him, as a child with his father, by prayer and supplications, singing and meditations, and devotional exercises. We also enjoy the blessing of the direct witness of the Holy Spirit, testifying with our spirits, that we are born of God, and adopted sons and heirs, and joint heirs with Christ; and by remaining faithful, shall soon be with him in Paradise, where he is enthroned in indescribable Glory; eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the joys prepared for his saints and peculiar people, zealous of good works; and to keep under our adversary the Prince of darkness, and his force, our spiritual enemies, organized under him, and going about as roaring Lions, and Wolves in Sheep's clothing, seeking whom they may devour, combined with men in the shape of ourselves, who have the form of Godliness but deny the power, building for themselves cisterns, broken cisterns which can hold no water; their case is lamentable in the extreme, as many of them come under the conclusion of our text. St. Paul also terms them "men of corrupt minds, reprobates, concerning the faith; ever learning and never able to come to the knowledge of the truth;" creatures who delight in pleasure; enemies to vital christianty and holiness, consequently diametrically opposed to the kingdom of heaven, and to God who dwelleth in the High and Holy place, and saith, "Be ye holy as I am holy." Examine and prove yourselves, your immortal souls are at

stake; heaven or hell for a recompense; eternal bliss, or eternal torment. The righteous will be most certainly received into glory, to live in great joy and rejoicing forever; and the wicked with all the nations that forget God, will as certainly be turned into hell and tormented forever. It is high time to be men in understanding, and resist the adversary, your old master, and tell him you will no longer submit to his yoke, to be hewers of wood and drawers of water for him, or, in other words, that you will no longer serve him, be his slaves, or fulfil criminal indulgences, the lusts of the flesh in various ways; resist I repeat; the devil resolutely at the foot of the cross, with full purpose of heart henceforth to serve the true and living God, and Satan shall flee from you, for Christ hath spoken it. O that you would become believing, obedient children. O that you would consider your latter end ere it be too late. Where would your immortal souls be most happy? I presume you all admit that you have souls, or am I addressing infidels? there may be some among us, however, may they by the grace of God, be roused from their unholy dreaming ere they awake in hell. Where would your immortal souls be now, had God—do you believe there is a God, or do I address atheists? if you believe in the Divine Being, Omniscient, Omnipresent, and Omnipotent, why do you dare to disobey his words and dishonor him, and also despise the inestimable treasure, when properly cultivated, in your possession; that spark which is to live forever, either in heaven or hell; that portion of the Deity, your immortal souls—had God called or would now summon you to give account at his bar, had death overtaken or would do so ere to morrow's Sun; remember the time and the seasons are in Jehovah's hands; how do you think you would fare in eternity? would this discourse also have availed you nothing; been as good seed sown upon hard, dry, and unproductive ground; repelled by the adamantine texture of your hearts; or snatched away by Satan your cruel enemy, who hitherto held you in bondage and slavery, kept your souls in darkness,

deluding you in various ways, making you believe that the glorious gospel scheme of Salvation, through our blessed Lord Jesus Christ, was all a chimera; and even succeeded in getting some to believe there was no God, no heaven to gain nor hell to shun, and that they had no immortal souls; levelling them, on this subject, to the brute creation, which neither speak nor understand. I would fain caution you now to put you on your guard foı the future; to beware of his subtilty; he will keep you in his service forever, if you do not out general him, through the merits of Jesus Christ, the King of Glory, and take refuge in the Rock of Ages, and repel him with the christian's armor, with the shield of faith, the helmet of hope, the breast-plate of righteousness, and the sword of the Holy Spirit, which is also the word of God. Be therefore, up and doing; work out your soul's salvation with fear and trembling while it is day, ere the night comes upon you and ye will then be unable so to do; if you persevere in your rebellion against God, instead of warring in his cause, for his glory and also yours, as there is none other worth a straw, you are liable to be given over, (having exhausted God's mercy in your behalf) to hardness of heart and reprobateness of mind, and thus come under the last clause of our text.—Furthermore, they that have been often reproved and stiffen their necks shall be cut off suddenly, and that without remedy, and this may be to all of you. O self-secure, drowsy sinners, in a few more revolving suns your bodies may be buried beneath the clods of the valley, or perhaps some with more pomp and ceremony, in some temple or cathedral, with a tablet over your mortal remains to secure your fame to posterity, to live forever as the blind world calls it; while your immortal souls may be in torments with the damned, having been condemned at the bar of Jehovah, and doomed to a death that never, never ends. Now while it is yet this side the grave, I would fain whisper it into every one of your ears, yea, and also proclaim it upon the house top, that the only way to live forever, is through faith in Him

who saith, "I am the resurrection and the life, he that believeth in me though he were dead yet shall he live, and he that liveth and believeth in me shall never die." May this be the portion of us all, through Jesus Christ our Lord, to whom with Father and Holy Spirit, be all the honor, glory, dominion, majesty and power, now, henceforth, and forevermore. Amen.

DISCOURSE II.

ON FAITH.

Faith cometh by hearing, and hearing by the word of God.
Romans, 10th chapter, 17th verse.

These are the words of the great apostle to the Romans, a people who had been, previous to his mission among them, in a state of barbarism, worshipping strange Gods, birds, beasts, and creeping things, and thus indulging in gross idolatries; they did not like to retain the knowledge of the true God in their minds, and consequently were given over by the Almighty to commit all manner of filthy lewdness, to the abusing their bodies between one another; even their women left off the natural way and permitted themselves to be used against nature and even savage decency, and if you allow me the expression, *civilization.* He also describes them as implacably unmerciful, full of envy, hatred, malice, murder, deceit, estranged from all natural affection and more akin to the beasts, if not below them, than to say even a moral state of human beings; and therefore, without doubt, worshippers of devils, exercising themselves in their hellish inventions, working in the black art with familiar spirits, with devils, and committing all filthy abominations with these foul spirits, and consequently stunk in the nostrils of Jehovah, as all have done before them, and will to the end of time, that are so far degenerated and sunk beneath the decency of swine and dogs. When a nation becomes thus degraded, as mentioned by our blessed Lord in his sermon on the mount, they may expect little else than to be speedily judged from on high, and that a holy God will avenge himself of such filthy, disgusting creatures, and cleanse his nostrils of the stink; he had done it in many instances before, and even the people whom he chose to put his name upon did not escape his

judgments and avenging rod. He bears an inveterate hatred against all that live in such abominable filthiness, even individually, and how much more when a nation disregards his smiles and frowns, and in all their proceedings think to vex him, and to stink more and more in his nostrils. Verily their career is hastening to a speedy close, their days are numbered, their destruction is hastening on apace, and as holy David says, "They are turned into hell." And so it was also with this nation, he brought their pride down to the dung heap, and what are they now as a nation? only for people resorting thither from other nations, they would be unable to get a temporal livelihood.

Thus the Omniscient eye of the Lord of Hosts dodges after the ways of the wicked, and his Omnipotent arm strikes them to the ground. He is a God jealous of his own glory, and will never give up the earth to the devil, as some may vainly imagine, but will always have a holy nation of Kings and Priests, among all nations of the earth, a peculiar people whom he delights to honor:—

> "He looks 'mid circumvolving spheres,
> Complaisant on his ransom'd heirs,
> More dear than all his works beside,
> Blest souls for whom the Saviour died."

Yea verily, God does in his saints delight; they are the apple of his eye, and as trees planted by the rivers of waters, bringing forth fruit of a sweet savour; their leaves also shall not wither, and they shall flourish as the rose and the lilly under the light of his countenance. "The ungodly are not so, but are like the chaff which the wind driveth away."—"Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." "For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish."

I have been thus lengthy descanting on the prevailing sins of the Romans, and for which also other nations were annihilated, because I am among creatures of similar dispositions,

a nation of evil-doers, which do away from before their eyes the fear of the Holy and Omnipotent God, and revel in abominations similar to their brethren, the Romans and others, and like them glory in their shame; therefore I am constrained, yea I am enjoined by my blessed master, the worthy Judge Eternal, to warn you to flee from the wrath to come. "Spare not, but cry aloud, show the people their transgressions, and the house of Israel their sins." Son of man.—"These men have set up their idols in their heart, and put the stumbling block of their iniquity before their face; should I be enquired of at all by them?" Therefore thus saith the Lord God, "Repent and turn yourselves from your idols, and turn away your faces from all your abominations." "For every one which separateth himself from me, and set, teth up his idols in his heart, and putteth the stumbling-block of iniquity before his face, I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people, and ye shall know that I am the Lord." Son of man. "When the land sinneth against me by tresspassing grievously, then will I stretch out my hand upon it, and I will break the staff of bread thereof, and and will send famine upon it and cut off man and beast from it; and if I bring a sword upon that land and say, sword go through the land, so that I cut off man and beast from it; or if I send a pestilence into that land and pour out my fury upon it in blood, to cut off man and beast, though Noah, Daniel and Job were in it, as I live saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." [Read Ezekiel, 14th chap.

O how odius, abominable and disgusting a people can become to a holy God, an utter abhorrence, and as dung in his sight; so much so that in their general destruction his own people are not always, through his mercy, spared from falling in the overthrow, and should they even be as holy as Noah, Daniel and Job, yet however, their souls will be safe—will be received into glory.

Faith cometh by hearing, and hearing by the word of God; which, by him was put into the mouths of his prophets, apostles and true ambassadors, and they spake as they were moved by the Holy Ghost, and these words are now printed in a book which we call a "Bible," so that every one that can read may discover his duty to himself, to the nation he belongs, to the whole human family, and above all to his God; or however, He who ought to be his God; the God that governs the heavens and the earth, who sits in the high and holy place, and sees all that passes in the universe. And they that cannot read may hear others read, and thus likewise, be informed of their duty; and all may have frequent opportunity to hear a true messenger, a holy man of God, sent to deliver his words to rebellious sinners. I must however confess, that there are very few of this precious sort now abroad; those that officiate in the sanctuary, have nearly, if not all, sunk in the general degradation, and have their delight in the prevailing abomination, and therefore, I have also a message to them.

"Son of man, prophecy against the prophets of Israel that prophecy out of their own hearts, hear ye the word of the Lord: "Wo unto the foolish prophets, they are like the foxes in the desert; they have not gone up into the gaps, neither made up the hedge for the house of Israel, to stand in the battle in the day of the Lord. They have seen vanity and lying divinations, and they have made others to hope that they would confirm the word." Therefore, thus saith the Lord God, "Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God; and my hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, (the lambs book of life,) neither shall they enter into the land of Israel, (the Paradise above,) and ye shall know that I am the Lord God." "Because, even because they have seduced my people, saying; peace, and

there was no peace; building up walls and daubing them with untempered mortar; say unto them which daub it with untempered *mortar*, it shall fall; so will I break down the wall that ye have daubed with untempered *mortar*, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof; and ye shall know that I am the Lord. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered *mortar*, and will say unto you, the wall is no more, neither they that daubed it."

Thus will the Lord God avenge himself of his filthy enemies, which have become stink in his nostrils, and that go about glorying in their shame, when they ought to tremble and quake and hide their diminished heads. "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty." Yea, they ought ever to be ashamed before the Angels and Saints of Heaven, if they are not so of those on earth,—because they are so very, very few—in consequence of their misdoing in not watching over the souls of those over whom they preside or presided, until the devil made them confirmed children of hell; now they can partake of their sins, work their filthy abominations together, and go in and out among their swinish brethren; vide sermon on the mount—and say the Lord is such a one as I am: thus with one accord trample the precious and holy blood of Christ under their feet, and make his words of no effect; and if ever they were converted unto God, through the blood of our blessed High Priest, and ordained by the Holy Ghost to preach the gospel, they cannot possibly be so now—as they do not walk with him, nor seek to please and honor him, nor strive to save their souls, nor those of their fellow men. They draw nigh to God with their lips, while their hearts are far from him; and unless they become converted, their faith becomes a living faith in Jesus, and their righteousness exceeds that of the Scribes and Pharasees: they shall never enter into Jehovah's kingdom; into his rest; into the home of the saints.

There may, however, be exceptions to the general degeneracy of those that work among the holy things, but where they are, God knows, I do not. Yea, verily, God knows and standeth for his people who boldly fight under the banner of Jesus, the captain of our salvation; through him we shall overcome and bear off the prize. He it is who treadeth down our enemies, although they be as the sand of the sea, innumerable. Church, so called; no church out of Christ; in him is the true church, whose head he is—church and state fighting against us, by consequence fight against Christ, against God, the sovereign creator and ruler of the universe; they cannot and shall not endure when he speedily arises to shake terribly the earth. "The lofty looks of man shall be humbled, and the haughtiness of man shall be bowed down, and the Lord alone shall be exalted in that day." "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel." Yea, shall the Lord not arise to greater judgment and avenge himself of a nation like this? O ye generation of vipers, flee, flee from the wrath to come; repent ye, repent of your sins and abominations, do away the evil from before the holy eyes of the Lord; hear the words of life, "confess your sins with your mouth and believe in your heart unto righteousness," even the righteousness of Jesus, that ye may be able to stand in the judgment with the saints of God and the Lamb.

As a nation hear ye the words of the Lord, not in vain but to invite you to immediate action, the case will admit of no delay—as also Ninevah heard and believed the words of Jonah, and consequently immediately repented in sackcloth and ashes, and the judgments of Jehovah were arrested, go ye speedily and do likewise, that haply his judgments be stayed and ye perish not in the gainsaying of Core; and become an example to the rest of the world, like unto Sodam and Gomorrah. "Wo unto them that call evil good and

good evil; that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter; which justify the wicked for a reward, and take away the righteousness of the righteous from him," therefore, "as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel."

These are terrible denunciations, even to individual sinners, but when a nation becomes degraded in wickedness, wise in their own conceit, proud, vain boasters, and exalt themselves even to the very vault of heaven, and boast that through the power which they act, (the devil's,) they would pluck even God himself from his throne, if they could; it is *something* that they recollect themselves a little and make this proviso. Yes verily, but you will not succeed; you have seen lying visions and they shall avail you nothing; but I say if ye will not repent, but become more filthy and stiff-necked, then like serpents "hide yourselves in the clefts of the rocks and in the tops of the rugged rocks, for fear of the Lord, and for the glory of his majesty, when he arises to shake terribly the earth." Probably ye might thus escape so as to live on the earth although dead, a little while longer, and *know good* between one another; (even good which ye esteem preferable to that from above;) but surely at the general destruction on the last day, when worlds shall be crushed and hurled to atoms; nations be destroyed; churches obliterated; the earth in a conflagration, and the very heavens passing away, rolled together as a scroll; ye cannot escape by hiding in the dens and caverns of the rocks and calling on the mountains to fall upon you. No! my hearers, there are but few clefts that will then avail, and those only who were wise and sought shelter there betimes; these are the clefts of the Rock of Ages. He, the ever blessed Jesus, will himself preside as judge, therefore we who heard and believe his words to do them, to the saving of our souls, to the being found in him, through faith

which worketh by love, shall live with our blessed Father and King, God and Saviour, and the holy angels, in the new heaven and earth forever and ever. And you who would have none of his holiness, from whom cometh every good and perfect gift, the blessedness of heaven on earth, with a certain promise of a final heaven through all eternity, but would have your good, as you esteemed it, among yourselves and the devils, you shall also now be cast into the lake which burneth with fire and brimstone, where there shall be weeping and wailing and gnashing of teeth, prepared for the devil, your father, and his angels, your brethren, and ye shall be tormented through the endless ages of eternity.

Now that you are yet this side of that gulph of despair, and as a nation, have your heads above water, (or brimstone,) humble yourselves therefore, under the mighty hand of God; the words of Christ, which shall judge every one of you on the last day. I address you individually and collectively—I say again, have faith in Christ and his words, to do them, to the saving of your souls; have faith and lay hold on the Omnipotent Arm of Jehovah and make your peace with him. Let every one of you consider and weigh this matter seriously, and then conclude whether ye had not better repent, believe the gospel and live holy and godly lives. The doings of every one of you contribute to make up the sum total of this nation, whether of righteousness or wickedness; righteousness exalteth a nation, but wickedness and iniquity degradeth it, and is the cause of every evil and destruction at last. And therefore, why continue in this dreadful course of rebellion? why not much rather repent one and all, and be at peace with an offended God; and should you even hold out as a nation a few years longer, hear the words and believe, "It is given unto all men once to die and after that the judgment." I refer you to what has been stated on this subject. Therefore you may put away the thoughts of death whenever they trouble and frighten you, but surely when the messenger himself arrives you cannot compromise

with him; you cannot put him off until some convenient time; do ye not see clearly ye are dying mortals, liable to be turned to dust every moment, as your lives are in the hands of an angry God; and hear this, "the wicked shall not live out half their days;" and "the Lord will avenge him of his enemies." His honor must be vindicated, his justice satisfied, and his name glorified. I impress it on you again to repent, believe the gospel, live holy lives; if ye value your souls repent; if you value your wives and children or any thing else according to Godliness, repent; if you value this land, the institutions thereof, and this nation, repent; and above all if ye value the joys of heaven, repent and believe the gospel, "for there is more joy in heaven among the holy angels of God, over one sinner that repenteth than over ninety and nine just made perfect." And will ye not do something for the joy of others, particularly such lovely beings, and at the same time be benefited so greatly yourselves, be such infinite gainers as to be reinstated to the favor and exalted to the holy image of our blessed Jehovah; and then the sweet peace which ye shall have which passeth all understanding, which the world cannot give nor take away, and which shall endure and increase in heaven forevermore.

If ye thus turn unto God through faith in our blessed Saviour Jesus Christ, and put on the new man of holiness, show respect and reverence to the Deity, he will return unto you and honor you, and "set you on high because ye know his name;" and ye shall have trus peace, joy, and happiness, for out of God it is not to be found; this I know by experience, and many holy men have testified to the same before me, even Solomon, the wisest of men, after having indulged himself in the pleasures of the table, wine and women, horses and chariots, building of cities, and many other things to divert the mind; I say, after having experimented upon, and proved the efficacy of almost every thing under the Sun to aid the increase of his happiness, he returns to God and declares, that all that is contrary to a life of godliness is but

vanity and vexation of spirit, and that to "Fear God and keep his commandments, is the whole duty of man." "For God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil." [Excles'. last chapter] And since then, my dear readers, how many individuals, how many hundreds of persons that have lived in sin and iniquity, have sought in a career of criminal indulgences, peace and comfort for their poor souls, but that were never able to obtain rest for their troubled spirits, until they found it at the foot of the cross, until through the atonement of Jesus, through faith in the Lamb of God and his blood, they were purified from all "filthiness of flesh and spirit;" were born again, renovated and thoroughly regenerated, enabled to lay off the old man of sin, and put on the new man of righteousness and holiness; became freely justified and sanctified through faith in Him who, through His boundless love to degraded man, became emphatically the propitiation for the sins of the world, that the blessed God "might be just and the justifier of him that believeth in Jesus." Thus thousands were through the forbearance, goodness and mercy of God, and through our blessed Saviour, Jesus Christ, reinstated to favor and the holy Image of our Heavenly Father, became sons by adoption, and heirs of glory; even joint heirs with Christ himself of inheritances incorruptible, undefiled, and that never, no never fade away; eternal in the heavens. Thus these peculiar, excentric, as the blind world calls christians, people were endued from on high with the blessings of salvation; love, peace and joy in the Holy Ghost, that peace that passeth all understanding, which is not to be found in the world; which the carnal man is a stranger to, and which confounds the worldly-wise in their wisdom, and the fools in their vain imaginations, particularly those who say in their hearts "There is no God."

These holy champions of the cross, comprising a holy nation, within many nations; a royal priesthood, zealous of good works, to glorify God their Saviour and King, and to

benefit their fellow beings sojourning in this vale of tears, on the brink of eternity. They were therefore, emphatically the salt of the earth, the excellent of the earth, the lights of the world, and in their glory was manifest the image of Jehovah, and the world could take knowledge that they had been with Jesus, for none can impart wisdom and every grace like He, neither did they love their lives, but rather hated them for Christ's sake, so that they might keep them throughout the endless ages of eternity.

They were decided heroes under the Lord of Hosts—uncompromising patriots for the truth, who nobly stood in the most exalted cause and fought manfully under the banner of their King; permitted their blood to flow in purple streams for His glory, and the cause of truth, and their fellow beings' eternal welfare, and to confound the powers of darkness and hell; they could depart rejoicing, and some could triumphantly sing in the heat of the battle, with the apostle could say, "for them to live was Christ, and to die was gain," and that they would rather be absent from the body and present with the Lord, they being filled with the blessedness of heaven, could contribute to the glory of their Maker and Saviour, and the establishment of the true Church of Christ, vital christianity upon the earth; and to depart like men and not as fools die.

All ages have been thus blessed by the Most High, have had some of these constellations sojourning among them, to illuminate the dark places of the earth; who in the wisdom and love of God through the salvation of Jesus, were as lights, as beacons to the wayfaring man, to the wanderers out of Sion, to direct their steps into the path of holiness by urging them to repentance and admonishing them to believe in Jesus for the salvation of their immortal souls. Consequently the true church, the church of Christ, flourished to a greater or less degree during every period from the foundation of the world, and the blessed Lord had a people with whom his honor dwelled, with whom his name abided; who were a joy,

a praise, and a glory to Him, and contributed to the joy of the holy hosts of heaven; the glorious angels are not ashamed to own the followers of Christ as their brethren, nor think themselves degraded by administering unto us, according to the will and commands of our Heavenly Father. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation." [Heb. 1. 14.

Faith cometh by hearing and hearing by the word of God, therefore as for those that sit in "Moses' seat," their words are to be believed and examples imitated so far as they agree with the revealed will of God, with the "word and the testimony," and they in righteousness and holiness follow Christ. As St. Paul admonishes, "Be ye followers of me as I am also of Christ;" and also cautions Timothy to beware of men in sheep's clothing, which should abound in the latter days; his admonitory lessons are on this wise, "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with an hot iron." And further, "This know also, that in the last days perilous times shall come. For men shall be lovers of their ownselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away."

[1st. & 2d. Timothy.

After all this estrangement and departure from the living God, yet at the coming of the blessed Christ "will he find faith on the earth." However small the number may be, yet there will be some who will be the holy temples of Christ and watch unto the coming of the Lord and desire the King of heaven and earth to descend; "Even so come Lord Jesus." Do not these times indicate that the period is near at hand,

when all the wicked shall be destroyed from the face of the earth, and "all the nations that forget God be turned into hell." Repent, repent, repent, therefore, for the kingdom of heaven is at hand; repent and have faith in Jesus; hear the words of the Lord to your edification and immortal souls salvation; manifest your love and obedience by keeping the commandments of God, and walking with him unblameably, in holiness; for without holiness none shall ever behold his glorious majesty, or enter into his eternal kingdom of glory. May many yet in the eleventh hour, find remission of sins through the merits of Jesus; be justified and sanctified by the blessed God; through the Holy Ghost, become meet to be made partakers of the inheritances of the Saints in light, and to have their joy and rejoicing with God and his holy angels forevermore. Now unto the Triune Father, be endless praise, thanks and blessings, dominion, majesty and power. Amen and Amen.

DISCOURSE III.

THE GLORY OF GOD.

Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

John, 12*th Chap.* 28*th verse.*

The preceding words of our text our blessed Lord spake some time after his ministry, soon after Mary anointed his feet, and his triumphant entry into Jerusalem, welcomed and escorted by hosts of his saints and followers, who spread their garments in the way, crying Hosanna! Hosanna!!—Blessed is the King of Israel that cometh in the name of the Lord. Glory to God in the highest.

Aware of being near the end of his mission, when the great object should be accomplished for which our blessed Lord was made manifest in the flesh, suffered shame, persecution and distress, a man of sorrow and acquainted with grief, who had committed no sin, neither was guile found in his mouth, but for the glory of God and the salvation of sinful men, had left his high and glorious abode to sojourn on this distorted earthly ball, subject to heat and cold, earthquakes, storms and tempests, with no certain dwelling place here below, and no place where to lay his devoted head; hear himself on the subject: "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." Which deprivation he endured without a murmur, although his soul was frequently in trouble, as we see in the preceding verse and elsewhere, for God had laid upon him the iniquity of us all, from the beginning of the world to the end of time, that none might be lost, but that all might obtain a knowledge of salvation through his obedience.

While the Eternal Father was looking abroad upon the sons of men, and unable to discover any one with whom to entrust this mighty work of redemption, lo! the Saviour said, "I come to do thy will, O God;" and in due time through the wisdom of the all-wise and ever blessed God, became incarnate, when the sons of light again shouted for joy and sang "Glory to God in the highest, on earth peace and to men good will." And he grew up in wisdom and stature, and became emphatically the Prince of Peace and the Saviour of the world. For at the age of twelve he began to persuade men to leave their folly and endeavored to turn the ignorant to the wisdom of the just.

Behold him with his holy band of twelve devoted champions, traversing deserts and through forests, wandering to reclaim the lost sheep of the house of Israel and collect them into his fold; and when thousands upon thousands were gathered together to hear his Angelic voice in strains celestial meander through the dense multitude in sweetest accents of love and sympathy for the weal of their immortal souls; and then when the blind, through his virtue, received their sight, the broken and lame were made whole, the deaf restored, the devils cast out, and the sick healed, the toils of several days ministration nearly over, he commanded the fatigued multitude to be seated in companies upon the green grass, he took a few loaves and two fishes, blessed and brake and had them distributed through this vast congregation, miraculously multiplying it until all were filled and baskets full of fragments remained; many were convinced of their unbelief, and constrained to exclaim, "Emmanuel, God with us."

Thus the Lord of life and glory went abroad doing good and ministering unto dying men, in a humiliating way, as a servant among servants. O boundless love! O the depth both of the riches and grace of God, his ways are past finding out. Truly he is every where in his glory, through heaven, air, earth and oceans all, and when the tempest

howls and the sea roars, threatening death and destruction to puny man, with the few words, "peace, be still," he stays the storm and calms the sea; the winds steal away and the waves which raged furiously, crouch beneath his feet, and all is still. The same he effects in the repenting sinner against the devil's work in his soul, when he foams and rages furiously, he casts him out and a sweet calm ensues, with joy unspeakable and full of glory, with thanks and blessings to God the Prince of Peace. Thus the works of the devil are destroyed and the Lord God is glorified.

The whole career of our blessed Saviour on earth redounded to the glory of his heavenly Father and the welfare of human kind and also to the brute creation, for as men become civilized, truly refined and exalted in holiness, they are more merciful, because the blessed Christ inculcates mercy, "be ye merciful as your Father in heaven is merciful;" by consequence every living thing about a true christian will fare the better, and thanks be to the Lord for it; for where is the difference between savages, and even some miscalled christians, and the wild beasts, unless it be on the side of the latter, who scarcely ever destroy one another until compelled by hunger. But not so with those whose hearts are the habitation of devils, even legions of foul spirits, thirsting for blood, whose cravings are never satisfied, tormenting and inventing torments for their fellow beings that are not of their abominable caste; even their accomplices are not permitted to escape, but they tear each other as dogs, with hellish malice full; and then the innocent brutes will, at times, be made partakers of their cruel mercies; surely there is no peace for the wicked, as declared in holy writ. They know not the Prince of Peace who dwells in the sons of light, and causes all things to contribute to their happiness for time and eternity; but are full of the evil one, whom Christ came to bruise and destroy, and whom he bound in chains until the judgment of the great day, when the wrath of God will be revealed against him and his ungodly followers to doom

them to misery and torments, to blackness and darkness forever.

As the ambassador of the high and holy God, I call upon you through these pages, to make your peace with him; to be reconciled at the foot of the cross, through faith in Jesus and his precious blood, which cleanses from all sin, and which is yet offered as a purifier of the affections and lusts of the flesh; all vile, unholy propensities ever at variance with godliness, and the life of God in the soul, for the carnal mind is at enmity with God, therefore cast ye out this bondman with all his filthiness and take in the free; be converted, justified through faith in Jesus; persevere in prayer to our heavenly Father through Jesus our Mediator, that ye be sanctified and established in holiness, and may glorify God in your souls and bodies, for they of right are his.

Every follower of Christ will thus contribute to the glory of our Holy Father, whom Christ came to glorify, and did glorify in all his ways, among the children of men, as Jehovah himself testified in our text, and that he would glorify his name again; alluding, doubtless, to the further progress and final triumph of our blessed Saviour's passion.

That to him belongeth all glory who is himself all glorious, dwelling in transcendent glory, and being the King of Glory, none of an enlightened understanding will, we presume, dare to deny. O the most excellent glory, from whence cometh every good and perfect gift; every thing lovely, amiable and delightful, for God is love, and they that dwell in God dwell in love; in love unspeakable and full of glory, being the temple of the Holy Ghost, the comforter who instils into the soul joys celestial and full of bliss; joys of Angels surrounding the glorious throne of the Majesty on High, to be partakers with them of the happiness of heaven while pilgrims yet on earth; thus Christ has glorified the name of Jehovah, and in his saints he is glorified.

The voice I have glorified and will glorify it again, came from the same holy source as that heard by his devoted

disciples, when visited by Moses and Elijah in glorious chariots from the celestial regions, and the blessed Jesus was transfigured and the holy trio shone in heaven's resplendent glory. Will unbelievers still continue contrary and deny that this was the Son of God, the promised Messiah, the Saviour of the world, and not hear him and believe in him as all are commanded, to the saving of their immortal souls; for verily, there is no other name given whereby they can be made partakers of the joys of Angels in heaven; to inherit with the saints, the mansions which he has prepared on high for all that love him, and who anxiously watch unto prayer unto his return. O! will ye forfeit the joys of heaven for those on earth, which are no joys at all, for the wretchedness and misery attendant even in this life, of carnal desires gratified, far over-balance the joy they afford; and then the dread of an eternity of banishment from every thing glorious and holy, to a place of darkness, torment and despair, which must inevitably be the burden of every soul alienated from a life of holiness and godliness, unless given over to hardness of heart and reprobateness of mind, which is infinitely worse, to be able to commit the most filthy and horrid crimes without repugnance of conscience.

O what a magnificent and glorious place heaven is, the New Jerusalem, Paradise, where the Holy God is enthroned in effulgent glory, surrounded by innumerable hosts of Arch-Angels and Angels, Cherubims and Seraphims, and Saints in white, who are ever singing, Holy! Holy!! Holy!!! Lord God Almighty, who wast and art, and art to come, thou King of Saints. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the joys there prepared for those that love him." Now we see him with a veil between, but then face to face, as he is, so shall we see the blessed God, enjoy him and commune with him with greater pleasure and closer intimacy than even Moses did, because all human and worldly thoughts and cares will be banished from our souls, and we shall be exalted and be like

unto the Angels, glorious and holy, reflecting the splendour of our Eternal Father. If Moses face shone, reflecting the glory of the Deity, after having been only forty days and nights with God on the Mount, so that the children of Israel could not behold his face without a veil between, O! how much greater must have been the luster and glory of the transfiguration of our blessed Saviour on the Mount, having this same Moses who had been for thousands of years in the presence of the Majesty on High, serving God in his Holy Temple, on the one side, and the indefatigable, holy and faithful Elijah, who walked with God until it pleased the Lord to end his ministration and send his chariot and horses of fire, all glorious as the resplendent sun, to convey him to the court of his Eternal Holiness, where he has been exalted for hundreds of years on the other side. O! what a trio of luminaries, even obscuring the Sun in his meridian splendor. No wonder then that this combination of glory would overpower and cause the three favorite disciples, although divinely taught, but inhabiting earthly forms, to fall prostrate to the ground.

Thus have we been trying to present to your minds a glimpse of the beatific glory of the Majesty on High, where none can enter without holiness, for the King who reigns there Omnipotent in power, commands, "be ye Holy as I am Holy," and swears in his wrath that none other shall enter into his rest. It is therefore, absolutely necessary to be inured in a life of godliness to be partakers of the bliss of Angels, which shall never retrograde but progress through endless ages; as so limited a degree of glory as shone in the face of Moses, or even at the transfiguration on the Mount was overpowering; how much more would the perfection thereof in the courts of God be to the carnal and earthly minded, who never through faith in Jesus beheld through a veil his glory, nor been exercised in the paths of virtue and holiness, but been all their lives averse thereunto, hating God and serving the devil; dishonoring their creator and

bountiful benefactor instead of contributing to his glory; they shall never enter into his kingdom without being regenerated, for our God, to all such is a consuming fire.

"*I will glorify it again;*" alluding no doubt to our blessed Lord's passion in Gethsemane and triumph on Calvary, as the name of the Father had been glorified hitherto by the humble and obedient course of our blessed Saviour; his victory when permitted to be tempted by satan; the miracles he wrought by the power of God, upon the souls and bodies of men; surely the spirit of God was in an abundant degree upon him, to preach the gospel to the poor, cheer the broken-hearted and set the captives free, and break every band of the devil which held them in misery and wretchedness, and fear and torment; the torment of death and the fear to appear before a just and offended Judge, and of having to meet their doom in hell, where there is no rest, but despair and torment forever and ever. Beware all ye sinners how ye mispend in the service of satan, the time allotted you here; to the dishonor of God and the neglect of your soul's salvation, for verily there is a day of retribution near at hand to every one of you; may your blood be upon your own heads if you continue in your sinful course of wickedness; disregard the warning voice of Christ and his true embassadors, and die in your sins, when you should have worked out your souls salvation through Jesus the Redeemer, the author and finisher of faith; who has glorified God through obedience to death, even the death of the cross, to achieve salvation for sinful creatures—but you do despite and dishonor his holy spirit by your apostate lives: O why will ye die, ye wretched sinners.

The name of the glorious and holy God will again be glorified at the utter destruction of the works of the devil, when the old beast will be chained and cast into hell and all his followers with him, to their dismay and confusion, and gnashing of teeth forever; and when King Jesus will take

the kingdom to himself, descend with the New Jerusalem, and reign with his holy saints on earth a thousand years.

Finally, when the blessed God will judge the earth by that man whom he has ordained; when the Son of Man shall come in his glory and all the Holy Angels with Him, then shall he sit upon the throne of His Glory. And before Him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and He shall set the sheep on his right hand, but the goats on the left. For the fearful, and unbelieving, and the murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone. Then shall the King say unto them on his right hand, come ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world, and we shall inherit the New Heaven and Earth, and Glorify God for ever and ever. Amen.

DISCOURSE IV.

CHRIST'S WITNESSES.

And we are his witnesses of these things, and so is also the Holy Ghost whom God hath given to them that obey him.
When they heard that, they were cut to the heart, and took counsel to slay them.

[*Acts, 5th chap., 32d & 33d. verse.*

Our blessed Saviour did not sojourn on earth in dark or obscure places, as infidels would have us believe; yea they would even have us deny that there ever was such a person as the Son of God; who left his father's throne to be born of a Virgin, rocked in a cradle, sheltered from the dampness of the season by the roof of a stable at a common Inn. It is scarcely to be wondered at, by viewing the folly of the world through all ages down to this present time, which has ever been inflated with vanity and pride, indulging in luxuries of all description, as at this day, that many would thus conjecture, and aid in the delusion of their souls by their greatest enemy, contrary to the prophecy of an infinitely wise and holy God, who saw proper and was graciously pleased thus to ordain, and in due time to fulfil his revelation in the above described manner. Thou Bethlehem though least among the thousands of Judea, yet out of thee shall the sceptre arise. Hundreds and thousands knew the predictions of our Lord's coming, and there was a general expectation at the time the Morning Star arose in Bethlehem, to enlighten them that sit in darkness and give glory to his church.

Holy Simeon testified that he was the Lord's Christ, when he prayed that he might now depart in peace, for says he "I have seen thy salvation." It was revealed unto him that he should remain until his eyes were thus blessed. Anna the prophetess, likewise testified and spake of him to all that looked for redemption in Israel. These were under

the influence of the Holy Ghost, as recorded in our text, as well as those preceeding who walked with God, in love and obedience, and who saw the glory of the only begotten of the Father afar off; and rejoiced in the light of the glory of the Sun of Righteousness, which was to illuminate the earth in a future day. Through him they ended their course with joy, and departed to be with him whom their souls loved.

It does therefore fully appear that the blessed Jesus was not without witnesses from almost the beginning of the world, until his manifestation in the flesh. The career of his apostles from thence to the present time, nor shall be to the consummation of all things, and his coming to judge the world in righteousness,—"many shall wax cold, and fall off, yet at the coming of the Son of Man shall he find faith on the earth." From these words we infer that he will always have a name on the earth—a church—a few followers and true witnesses, however corrupt the rest of mankind may be; yea, they shall even be as at the time of Noah, and the destruction of Sodom and Gomorrah. My readers, ye can discern the face of the sky, can ye discern the signs of these present times?

The apostles from an humble occupation, were chosen to be initiated and instructed, to walk with their Lord in the same path of holiness, yet not with the same mountain's burden as the iniquity of the whole world presents to our view, upon their souls. Jesus was truly the Lamb of God; an offering for sinners in one sense of the word, yet not to the extent of the Universalist's creed—good, bad and indifferent, to live with him through eternity; a miscellaneous, and congruous mass, like unto the one which he came to purify and sift; the wheat to be gathered into his garner and the chaff to be burned with fire unquenchable. Has his word then fallen to the ground, or been withdrawn? Impossible! firm as the throne of God they remain. Hear the Saviour, Judge, himself, "Heaven and Earth shall pass away, but my words shall not pass away."

These privileged men were constantly about our Lord. When the multitudes had been dismissed and gone to their homes, these were found to tarry in deserts and on mountains, to minister unto their master; listening to his instructive lessons, and drinking deep into the fountain of holiness. They were acquainted with his oppression, travail and grief; the shame he endured, his agony in Gethsemane, and his death on Mount Calvary; his burial, the caution taken to prevent his resurrection. Notwithstanding he arose, they saw him after his resurrection, spake with him, received further instruction from him, were confirmed in their faith, instructed to preach the gospel to all nations, "And lo! I am with you always even unto the end of the world," was the promise of the blessed Saviour to all his peculiar people, his true followers. They finally accompanied and surrounded him at Bethany, where they received his blessing and saw him ascending to heaven from out of the midst of them. With the assurance of his return in due time, the apostles returned to Jerusalem glorifying and praising God.

They continued in prayer and watching day and night until pentecost was come, when they were fully ordained by the inspiration of the Holy Ghost, the promised comforter, divine guide and instructor; speaking in different languages, all Jesusalem was astonished; some mocked, and accused them of intemperance, but Peter arose with the eleven and boldly vindicated his honor with those of his companions, and showed from scripture that the prophecies were now fulfilling before their eyes, and that Christ whom they had crucified and slew, God had raised from the dead, for he would not suffer his Holy One to see corruption, but exalted him to his own right hand, until he would make all his foes his footstool. Many felt the weight of these words and became concerned about their eternal welfare, inquiring, "what must we do to be saved;" and many were added unto the church, continuing in the apostles doctrine and fellowship, in breaking of bread and prayers; their number increased daily

in consequence of their importunity and power to heal the sick, cause the lame to leap for joy, and to praise God.

These holy additions to the church alarmed the powers of hell and darkness, which slew their master, whose words were now fulfilled, "If they have persecuted me, they will persecute you, if they have kept my sayings they will keep yours also." So it was, they laid hands upon them and put them into the hold until the next day; when the High Priest with all his household were assembled, they were brought before them and questioned concerning the power by which they wrought. Peter, filled with the Holy Ghost, again justified their doings, and that through Jesus of Nazareth whom they crucified, but whom God raised from the dead. The man stood whole before them; it was the impotent man that formerly begged at the beautiful gate of the temple, whom Peter and John had healed, which provoked this ado among the rulers and Satan their master; they however, took knowledge that the apostles had been with Jesus; they were persuaded in their minds that a higher power than that belonging to man operated through them, and confessed to one another that they could not deny but that a notable miracle had been done, and that it spread no further, commanded them to speak to no man in the name of Jesus. The apostles departed unmindful of the threats of their enemies, to obey God rather than these wretched men; they triumphed and rejoiced in their God and Saviour, laboring with more zeal in his vineyard and for his glory, signs and wonders following them. The good work of the Lord continued, so that it was sufficient for only the shadow of Peter to pass over the sick to restore them to health; this again inflamed with anger the High Priest and Rulers, seeing such multitudes coming from all cities, bringing their sick with them.—They confined the disciples in the common prison, but the Angel of the Lord that night delived them, and told them to "go stand and speak in the temple to the people all the words of life;" which they did accordingly, and were found there

teaching in the morning by their persecutors, after having searched the prison house in vain for them; the captains and officers brought them before their superiors without violence, for they feared the people lest they be stoned by them—they were set before the council and reminded by the High Priest that they were told previously not to speak in that name, and "behold," he exclaimed, "ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us."—Then Peter and the other apostles answered and said, "We ought to obey God rather than men." "The God of our fathers raised up Jesus whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Here follow the words of our text, "And we are his witnesses of these things," &c.

The rulers would fain have cleared themselves of the innocent blood which stained their garments and clave to their souls, but this was impossible; the deed was done, in madness they had slain the Lamb of God, and were justly accused of their crime, which cut them to the heart; "a guilty conscience who can bear?" They gnashed their teeth upon the apostles, and took counsel to slay them, thinking no doubt, by putting them out of the way they would quiet the matter, and ease their minds of the shame and guilt which haunted their wretched souls; but in this rash act they were opposed by one Gamaliel, a doctor of the law, who was of a more elevated spirit, who reasoned with them on the propriety of desisting from their hellish design; to refrain, and to let these men alone; if their work was of men it would come to nought, but if it was of God they could not overthrow it—and would put themselves in a hostile attitude, be found fighting against God; the awful and inevitable consequence which would be the result, if their rage continued and they murdered these men, he could easily anticipate from the justice of God, and the history of former times. "Touch not mine annointed and do my children no harm, saith the Lord."

Surely the wicked cannot stand against God, for he will turn them with all the nations that forget him into hell; or can they really fight against him who is Omnipotent? can they thunder with a voice like his? can they invent torments like those he has prepared for his enemies? are they versed in destruction? He who sitteth in the heavens, the High and Holy One who inhabiteth eternity, laugheth them to scorn; yea the Lord of Hosts holdeth them in derision.

God, however, permitted them to abuse his disciples further; after hearing Gamaliel, they agreed among themselves to beat the apostles and charge them henceforth not to speak in the name of the Lord Jesus; which they accordingly did, and then suffered them to depart. The disciples hastened out from among them rejoicing that they were accounted worthy to suffer shame and be persecuted for Christ's name; doubtless remembering his words, "great shall be your reward in heaven, for so persecuted they the prophets that were before you." And probably, "Be not afraid, be not afraid of their terror, which is to them a sure sign of perdition, but to you of salvation and that of God; for to you it is not only given to believe on Christ, but also to suffer for his name's sake, so that when his glory is revealed from above ye may likewise rejoice with him in glory, for the spirit of Christ and of glory is upon you. On their part he is evil spoken of, on your part he is glorified."

These gracious words must have been a sweet balm and at the same time a powerful stimulous to remain faithful and devoted followers of their master, and obey him rather than men; for we are informed that straightway they were again in the temple teaching the people, and preaching Jesus Christ with increased zeal, for the glory of him whom they delighted to serve and honor, and for the welfare of their fellow beings. They extended their mission from house to house; taught, preached, and alleviated the miserable and wretched; healed their souls and bodies in the name of the Lord Jesus. The church increased and believers were multiplied; hundreds

and thousands rejoiced in the knowledge of the remission of their sins, of being born again, of having the witness of the Holy Spirit to testify with their spirits that they were sons and heirs of God, joint heirs with Christ, and could bear indubitable testimony of the salvation which is through him, and also that Christ was he which was to come, the Messiah. That God had raised him from the dead and exalted him to his right hand a Prince and a Saviour, to give repentance and forgiveness of sins; now the word of the Lord had free course and was glorified. The enemies of the cross being somewhat conquered, the saints went on their way rejoicing, this was but a momentary respite; he who was cast out from the presence of the Holy God, the prince of darkness, could not suffer his children to remain inactive, for verily the word of God is against them. "There is no rest for the wicked," saith our God. Still the children of light, the followers of the Prince of Peace, had abundance of peace amid sufferings and persecutions: read the words of the Lord, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer, I have overcome the world." But for the children of darkness there is no peace even in the world, which they take for their portion; while permitted to creep on the dunghill of iniquity, commit all lewdness and abomination with greediness, to be bastards on the earth and a stink in the nose of holiness, until God's mercy is exhausted, justice vindicated, and his judgments doom them to endless perdition and misery in hell!! There is no peace for devils, or men which have become such.

Rejoice therefore, lift up your heads and leap for joy, all ye sons of God, even in the fiery furnace of persecution, for your redemption draweth nigh; when ye are wading in the waters, when the floods come nigh your souls, be not dismayed, your God is about your path, he will uphold you with the right hand of his majesty, and when ye walk in the fire it shall not burn unto your souls, "for I am your God, I have

called you by your name, ye are mine; I will deliver and honor you and ye shall glorify me." O what glorious, sweet and heavenly words are these! What love to poor mortals! What condescension, what kindness! Although cast out as evil-doers, and killed all the day long by our fellow-men; hunted as sheep by wolves, but yet not destroyed nor forsaken by our Heavenly Father; no! now is the time he arises to plead our cause against our enemies, to hurl their presumption to the ground, and make them before him as the chaff of the midsummer's threshing floor. O the value of such a friend, to stop the mouths of Lions, to beat down our enemies, and finally bring us into the haven of eternal rest and felicity. O that we could love him better, honor and glorify him more and more.

My dear brethren, ye who walk in the spirit of God, being the temples of the Holy Ghost, be not weary in well-doing; keep your reins tight, that ye give not freedom to your natural affections and passions which are lying dormant in your bodies, having been conquered through the captain of our salvation, the conqueror of devils, sin, death and hell. Be therefore not enticed or provoked by these powers to do evil; they will beset you on either hand, and when they find you inflexible will revile and upbraid you—disregard all these trifles as our brethren the apostles did; neither turn to the right hand nor the left, but keep straight on your way, with your faces Zion-ward. Be dilligent in watching, fasting, and above all, prayer, that ye fall not into temptation, and when permitted to be tempted that ye come off innocent and with honor, as our Lord and Master also did, who was permitted to be thus assaulted—and like him let not the frowns nor smiles of the world influence you against the discharge of your duty to God, and should they be even permitted to execute their threats, ye all know what St. Paul saith, "For me to live is Christ and to die is gain." Be ye therefore of the same mind, for death is in the catalogue of the blessings of the saints of the Most High; every one is not privileged thus

to glorify our God and Saviour and wear a martyr s crown in the courts above. I urge you finally my brethren, pray, pray without ceasing, pray day and night that your faith be confirmed and your confidence increased; that you may grow in the knowledge of our blessed God, in his wisdom, understanding and holiness; that when it pleases him, and in such a manner as he may deem proper, to call you from this tottering world, ye may be found perfect, wanting nothing, end your course with joy, and your immortal souls be wafted by Holy Angels into the realms of eternal glory, there to join them with Abraham, Isaac and Jacob, and all the patriarchs, prophets, apostles, and saints of the Lamb, in singing praises and hallelujahs to the Father, Son and Holy Ghost, the Everlasting Triune Deity, forever and ever. Amen.

DISCOURSE V.

THE ETERNITY OF CHRIST.

Jesus Christ, the same yesterday, and to-day, and forever.

Be not carried about with divers and strange doctrines; for it is a good thing that the heart be established with grace, not with meats, which have not profited them that have been occupied therein.

Hebrews, 13th chapter, 8th & 9th verses.

From Everlasting to Everlasting Thou art God; God over all and blessed forevermore; Thou ineffable, infallible Potentate; Thou King of King's and Lord of Lord's; be Thou alone worshipped, and adored; be Thou by Thy great name Jehovah feared, reverenced, and honored; be Thou alone praised; be Thou praised by Thy glorious Angels in heaven and by their brethren, the holy saints and martyrs on the earth; be Thou praised by the whole creation; be Thou alone praised, O Lord; to Thee, O God, be all the worship and praise forevermore. Amen.

Jesus our blessed Redeemer, while here below, sojourning among creatures of the dust, who, although vile, sensual and develish, had under their Satanic master, clothed themselves in self-righteousness and a ficticious garb of holiness; exalted themselves above all that was of God or Godly, were consequently dreadfully averse to "The Lord our Righteousness," and diametrically opposed to his holiness; who had set up their idols in their hearts, and were under the influence of him who is the father of all iniquity, abomination and crime, and who has great delight to seat himself in the temple of God as though he were God, and to get fools to cringe to him, worship and bestow that honor upon him which alone belongs to the Eternal Father of life and glory, the Lord Jesus Christ, who is the same yesterday, and to-day, and forever.

Yea, verily, Jesus Christ is the Alpha and Omega, the Beginning and the Ending; He in whom all things live, move, and have their being; the power Omnipotent, who by His word spoke into being the whole universe; the Holy of Holies, where his Glory is manifest to perfection, where the Cherubims and Seraphims worship the mystic Deity in the beauties of Holiness; in the effulgence of His Glory, veil their faces with their wings and cry, "Holy! Holy!! Holy!!! Lord God Almighty! which was, and is, and is to come; Great and marvelous are Thy works, just and true are thy ways Thou King of Saints;" Hosanna! Hosanna!! Hallelujah!!! Hallelujah!!! Amen, Amen; "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, *be* unto our God, forever and ever. Amen! Amen!!

"Who shall not fear Thee, O Lord, and Glorify Thy name? for *Thou* only *art* Holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest." "Hallelujah! Hallelujah!! Salvation, and glory, and honor, and power, unto the Lord our God," forever and ever, Amen; Hallelujah! Amen!! Amen!!! Amen!!!!

And when Jesus, the Everlasting Father said, "let there be light," the resplendant sun stept into the firmanent, all glorious in appearance, reflecting partially, the Creator's Glory, followed by the milder moon, comets, planets and stars innumerable, all contributing to their Maker's praise:

God, all-wise, great and infinite,
  We behold Thee on Thy glor'ous throne,
The Sun, thy great representative,
  Traverses the ærial doome,
Diffuses a gold'n bloom,
Drives on the nightly gloom.

The moon leads on the nocturn'l van,
  Planets and comets, all display,
The eth'real, æriel fan,
  And circumvolving, sing Thy lay;
The stars, the chorus array,
Sweetly thro' the milky way.

The train passes thro' the Heaven;
  'Gain the golden orb comes in glory,
Darkness from the earth is driven,
  All nature live and adore Thee,
In fragrant gloom and beauty,
And songs and melody.

The earth also, which we inhabit, was created of nothing by His Almighty power; the mountains and the oceans; the hills and the rivers; the rocks and the limped streams; the vast treasures of gold and silver, and of other minerals, &c. &c. All living creatures moving thereupon, the blessed God created of the dust, and imparted life temporal, and to man eternal, to whom he conferred dominion over all the other animals, reptiles, and creeping things, in all the waters and moving on the face of all the earth. "For by him were all things created that are in heaven, and that are on earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist." Christ is therefore, the true and ever living God, who upholds the universe by the word of his power; the Father of light, from whom comes every good and perfect gift, and with whom there is no variableness, neither shadow of turning, "Who is the same yesterday, and to-day, and forever."

Jesus Christ, the mysterious, the Eternal I AM, the wonderful, Councellor, the Mighty God, the Everlasting Father, the Prince of Peace, the self-existing JEHOVAH, who weigheth the hills in a balance and the mountains in scales—who comprehendeth the dust of the earth in a measure, and meteth out the heavens with a span, and the waters in the hollow of his hand—who stretcheth out the north over the empty place and hangs the earth upon nothing—who sets bounds to the sea, saying, "thus far shall thy waters rage, and here thy proud waves be stayed." "Before whom all nations are as dust, the small dust of the balance; they are even lighter than vanity, and are as nothing before Him." Christ

is the Lord of Hosts and the God of battles; and woe be to them that strive with Him, and woe be to all nations that disregard his smiles and his frowns, and depart from his counsel, and that put away the fear of Him from before their eyes; that set up the stumbling block of iniquity in their hearts; that go a whoring after strange gods; that have their pleasure in serving the devil in all manner of abominations, pride, vain glory and worldly ambition, murders, adulteries, fornications, witch-crafts, and all manner of filthy lewdness, and have the impudence to glory in their shame, as though there was no heaven of holiness nor Holy God in all the universe. O earth! earth!! earth!!! hear the word of the Lord, "I, Jehovah, I am the Lord God, I am Holy, the high and lofty one who inhabits eternity, and there is no God else besides me; a just God and a Saviour; *there* is none besides me. Look unto me, and be ye saved, all the ends of the earth; for I am God, and *there* is none else. I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear." "And my name alone shall be glorified." "He that believeth and is baptised, shall be saved, and he that believeth not shall be damned." "Turn ye, turn ye, for why will ye die!" "Heaven and earth shall pass away, but my words shall not pass away." "From dust ye are, and to dust ye shall return." "All flesh is as grass and the glory of man as the flower thereof, the grass withers, the flower thereof fadeth away, but the word of the Lord endureth forever."

Emmanuel, in this character Jesus Christ sojourned upon earth to become the Saviour of the world, a propitiation for sinful men; his God-like love was made abundantly manifest during his ministration of mercy here below, in innumerable instances in Gethsemane, before Pilate, and on Mount Calvary, where in love to us he laid down his life, and afterwards took it again. "I have power to lay down my life, and I have power to take it again." Christ arose victorious, conquered the devil, all hell and darkness; triumphed over all principalities and powers, overthrew them and made an

open show of them. "Who is this that cometh from Edom with dyed garments from Bozrah? This that is glorious in His apparel, traveling in the greatness of His strength?" "I that speak in righteousness, Mighty to save." "Wherefore *art thou* red in thy apparel, and thy garments like him that treadeth in the wine fat?" "I have trodden the wine press alone, and of the people *there* was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment: For the day of vengeance *is* in my heart, and the year of my redeemed is come." "And I looked, and *there* was none to help; and I wondered that *there was* none to uphold; therefore, mine own arm brought salvation unto me; and my fury, it upheld me." "Jesus Christ is the same yesterday, and to-day, and forever."

Jesus Christ is the Rock of our Salvation, the exalted Prince and Saviour, who gives repentance and remission of sins. He all day long holds out his wounded hands and invites sinners to come to him and be saved.

Come, O come, you all unto me,
  That weary and heavy laden are,
I will set you forever free,
  And joys eternal you shall share.

Take my yoke upon you all,
  And learn of me, for I am meek,
O be obedient to my call,
  Your endless happiness I seek.

From captivity I would fain
  Release you all, O then have faith;
And with me you shall ever reign,
  And see Jehovah face to face.

In high heaven's eternal day,
  'Mid cherubims and seraphims,
Who their holy powers display,
  In perpetual songs and hymns.

With them exalted you shall be,
  And shine as the firmanent bright,
In everlasting felicity,
  In Paradise walk with me in white.

This sweet invitation, breathed forth in mercy and love to apostate, rebellious sinners, who are all their lives held in chains of slavery and darkness, misery and wretchedness, by the devil, subject to inevitable death and eternal torment, if not liberated through Christ the Lord of life and Glory, who is mighty to save to the uttermost, all that come unto him, "Come unto me all ye that are weary and heavy laden, take my yoke upon you and learn of me for I am meek, and ye shall have rest unto your souls, for my yoke is easy and my burden is light." O you simple ones how long will you suffer Satan to deceive you? how long will you remain the slaves of sin? how long will you procrastinate with the time allotted you to work out your salvation? O that you would mend your hearts; that you would humble yourselves into the dust before Christ, so that through his great salvation, which is alone in him, you may be exalted unto holiness; for he that humbles himself shall be exalted; shall find grace in the sight of God; shall have forgiveness of sins; shall be re-instated to the holy image of Jehovah, and finally, live with him in Eternal Glory. But not so with the proud, with those that harden their hearts and stiffen their necks; all such the Lord knows a-far off, and visits them in their abominations from on high by his Omnipotence, and will bring their pride down to the dung hill, and themselves, with their father the devil, into hell. And alas! this sin, with many others, pervades this nation to an awful degree, and if the example of Ninevah, at the preaching of Jonah, is not followed, the judgments of the Most High God will sooner or later come down to the uttermost, and who can tell the issues of the destruction, of the extirpation, after Divine wrath is appeased: but O how little people are concerned in preventing the suspended judgments from coming down; in preventing the vials of the wrath of Jehovah from being poured out to the dregs upon them. The light judgments which were sent in mercy to warn you to flee from the wrath to come, you seem to despise, and remain dead in trespasses and sins, and if ever the words of our

blessed Lord, "let the dead bury the dead," were applicable to any people, it is to this now—and are their hearts rent; will they begin to turn in love to God; in love to Him that smites them? alas, no! Will they then in fear cease from their abominations, lest his Almighty arm smites them with severer judgments? alas! the contrary, as daily experience and observations show. When He intends the many judgments which he is sending on this land for blessings, they are a curse to this ungodly people, for they really seem to harden their hearts and stiffen their necks accordingly, and exhibit the rage and enmity of the old serpent, with which they deal so extensively and familiarly; the handmaid to their abomination: high and low, rich and poor, are wallowing thus together in the mire; and should it be, therefore, any wonder if the holy God, who is over all blessed forevermore, should speedily send more and heavier judgments upon the world, until it becomes entirely depopulated and desolate. The land would then enjoy her Sabbaths; inhale purer air, and from it would ascend sweeter odours to the holy God on High, with whom is no valuableness, neither shadow of turning, but who is the same yesterday, and to-day, and forever.

"Let the potsherds strive with the potsherds of the earth, but wo! be to him that striveth with his maker." There may be some little reason at times in striving with one another, and of nations conquering one another, and of gaining something by the conquest, extension of territory, or what is worth more, freedom from oppression and liberty of conscience, to worship God without restraint or persecution; which was the case of our forefathers, for whom God, by his Divine Providence, broke every foreign yoke, and set them free in this land flowing with milk and honey; that they might love Him, worship and honor him in spirit and in truth, and walk with him, unblamably, in holiness; which many, no doubt, for a time, did, and had inward peace and joy through faith in our God and Saviour, and successfully fought, as they now had leisure, the greater battles of

the soul with the powers of hell and darkness, and in due time triumphed over all their adversaries, ended their course with joy, and are now inheriting brighter and more lasting mansions in the happy Canaan above, where they can never be oppressed by Satan and his children, but rejoice in the liberty of all the Angels of God; and this greater than sunshine is, not only for a time, but an eternal day of glory.—Earthly things fade and decay; men, the most honorable, wither as the grass, and the glory of nations disappears as the flowers of the field, under the displeasure and wrath of the Almighty; wo! therefore, to them that strive against their Maker. Where is Pharoh, Scenesherib and Nebuchadnezzer; where are their valient hosts, and where is their glory; fallen! fallen!! are the mighty, and their glory is gone as the vapor from the mountain's top. And so it came to pass to many who since moved in earthly splendor and had a *radia* of timely glory encircling them; they are no more: the car of time rolls speedily towards the verge of eternity; others are now on the stage of action, but must soon pass away; others may again follow, but will soon disappear, as the misty clouds of the morning, and time will be no more: yea, the very heavens and the earth depart, but Jesus Christ endures; he is the same yesterday, and to-day, and forever.

Be not carried about with divers and strange doctrines, &c. Behold! how from the very beginning Satan worked in his servants, telling smooth and strange things pleasing to flesh and blood, to please the ears of the innocent and unwary, and to impart his hellish doctrines. Even the very first pair, Adam and Eve, who were pure and holy, were thus assaulted by him through his servant the serpent, and how far he succeeded you may read in the 2d Chapter of Genesis; through his subtilty, the awful consequences entailed upon mankind to the latest generation; who have ever since been groaning and travailing in pain together; and not only they, but the whole living creation has been and is subject to the same, and to return together to dust again, save

wicked, rebellious sinners, who, although endowed with reason, choose not only temporal, but eternal *death*, in the error of their ways, the dreadful doom pronounced against all such beings in consequence of Adam's fall, in whom all are dead and meet for hell, until in Christ, the second Adam, we live and are meet for heaven.

I say that sinners choose death in the error of their way, because they believe not the words of our blessed Lord and Saviour Jesus Christ, which set life and death before them, but give heed to the seducing doctrines of devils, of which the scriptures particularly caution us to beware; as many false prophets and lying spirits shall be abroad in these last days, which shall deceive if possible the "very elect." From hence we may infer that Satan, who has been powerful enough to deceive and ensnare multitudes of every generation hitherto, has been permitted to replenish his force: men ought, also therefore, be more vigilent and zealous in the good cause, the cause of their own soul's salvation, through faith in our Lord and Saviour Jesus Christ, in whom remains still plentious redemption, notwithstanding the increase of Satan's force; it is now only more absolutely necessary to listen and hold to sound doctrine, "the doctrine which was once delivered to the Saints;" how that Jesus Christ was born, lived and ministered upon earth; was crucified, died, arose from the dead, ascended to heaven; whom God has exalted to his own right hand a Prince and a Saviour, to give repentance and remission of sins. Through his death he has become a propitiation for the sins of the world, that all that believe in him should not die but live through all eternity; and also, that God might be just, and the justifier of those that believe in Jesus.

The signs of the times show how dreadful a fabric these lying devils and seducing spirits have erected; how wide they have extended it; and how high they have reared it: they are ever busy as ants on a mole hill, and when the general crash takes place, language will fail to describe;

and the painter's pencil to depict the thousanth part of the wreck of matter, and the destruction of soul's to the bottomless pit. Yes, the devil has not been idle, but has been awfully at work through his servants, some of the principal ones were Voltair, Paine, and Hume, still further to diffuse his poison over poor fallen nature, and infuse in into the hearts of the weak and unwary to destroy their souls. These champions of infidelity, so pernicious and murderous, have, therefore, not merely a few disciples but millions are lulled asleep as respects their soul's salvation, but awake to gain more converts—by their smooth, flesh pleasing, but strange and hell securing doctrines, which together with hypocrisy, pervade all societies, high and low, rich and poor, and are without doubt, greatly the cause of the prevailing sins of this age, and under which this land is groaning.

For it is a good thing that the heart be established with grace, not with meats, which have not profited them that have been occupied therein. O that ye were wise, that ye would seek this blessing with all your might, that your hearts might know salvation and be established in him from whom this greatest of blessings flows; which brings sweet peace and holy love and joy to the soul, and fills the heart with unutterable comfort and bliss, and causes it to leap with joy unspeakable and full of glory, and rejoice in Jesus Christ our God and Saviour, crying, "Abba, Abba, Father." The highest privilege to the christian on earth, is to know himself a child of God, an adopted son, and an heir of the mansions of bliss and glory, reserved eternal in the heavens for all them that love our blessed Lord and Saviour, Jesus Christ, and that wait with desire his coming from above, to be glorified in his saints, and admired in all them that believe. "By grace are we saved through faith—not of works, it is the gift of God—lest any man should boast." O that ye would then go directly to God for this blessing, that ye would seek it from him through a crucified Saviour, with all your might; he is ever willing to satiate the longing desire of a soul thirsting

for salvation; that ye would therefore long after him as a hart panteth after a water brook; that ye would be constrained to come to him who so condescendingly invites, and in kindness would fain persuade you to partake of the greatest of blessings, without money and without price. O hear for your eternal well-being, his pressing invitation, "And the Spirit and the Bride say come. And let him that heareth say come. And let him that is athirst come, and whosoever will let him take the water of life freely."

Rev. last chap., 17th ver.

O that ye would no longer be dazzled by these foul pools of infidelity and inhale the miasma arising therefrom and wafted on the breeze by the lying spirits of darkness, to contaminate your immortal souls, and cause them to die—

"The death that never, never dies!"

O how dreadful and awful it is that so many pass continually over the verge separating time from eternity, and in this terrible state are ushered into the presence of the Holy Judge.

Equally pernicious is the result to those which are lulled asleep by the smooth sayings and example of those which feign to wear the prophet's mantel, and to administer in the things of God, but hate the cross of Christ and walk not in the paths of holiness; preaching the word of God while they themselves are the servants of Satan, and mislead the unwary by portions of scripture to glaze over the horrid deformity of their souls and hide their iniquity; preaching peace, peace, when there is no peace, but a curse still suspended over their heads; which is the case of every one that lives in a carnal state, that is not reconciled unto God, that has not a saving interest in the atoning blood of Christ; to Christ therefore flee, flee immediately, flee without delay to him who so graciously invites you; cast yourselves at his dear feet, behold the blood flowing from them and his hands and side; implore the cleansing, the efficacious merit of that precious blood, that ye may come forth as the infirm and lepers

out of the pool of Siloam, clean, and in a sound state of religion, salvation, and faith. Then ye will be new creatures in Christ Jesus, and go on your way rejoicing, and mock at danger nigh, saying "for us to live is Christ and to die is gain;" and also triumph in death, and glorify God, and fall sweetly asleep in Jesus to live with him in another and a better world.

Have your hearts therefore established in grace and not in meats, which have not profited them that have been occupied therein. No verily, the righteousness of God does not consist in eating, drinking and merriment, but in faith, peace and joy in the Holy Ghost; man does not live by bread alone but by every word that proceedeth out of the mouth of God. But "Behold, joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine; let us eat and drink for to-morrow we die." Isaiah, 23d chap. 13th verse. Belshazzar was not spared until to-morrow, but died the selfsame night he was feasting, and so have many others since. If they were not all Kings and rulers they all had immortal souls to be saved for heaven or doomed to hell; and may it not be likely from appearances—ye can discern the face of the sky, but can ye not as well discern the signs of the times?—that *Mene Tekel*, stand opposite this nation. Tekel applying to the principal rulers thereof; righteousness exalteth a nation, but sin and shame cause the downfall thereof; therefore, while ye are not yet entirely consumed, for it will not take the Almighty long to do it when he brings sword, famine and pestilence upon you—surrender yourselves to him, make a treaty with him, yea above all ye do or intend doing, make your peace with Jehovah; exercise wisdom, be speedily at peace with the eternal God of Hosts, or else ye may very soon be doing but very little as a nation. Ye know how others have fared, down to the present, which had departed from the true and living God, and he is the same immutable—as proven in the first part of this discourse—as he was then so will he remain from Everlasting to Everlasting.

"Woe to them that sit at ease in Zion, that eat the choice of the flock, and the calves out of the midst of the stalls; drink wine in bowls, and dance to the tabret and harp, and are not grieved for the affliction of Joseph!" The true church of Christ in this country, has been and is yet, greatly afflicted and persecuted; professors and non-professors are truly yoke-fellows in this work of trampling down the Lord's vineyard; and none lay it to heart, or are afflicted, and therefore the above woe may be justly applied to them. They delight in the good things of this life, eating and drinking and the refined—as they please to call them—amusements of this age of degenerateness and abominations and crimes; notwithstanding all the outward show, which cannot stand the test of Him whose eyes are as a flame of fire. There are none that really wish to come out of the world, leave off all its sinful amusements, and take up the yoke of Jesus and attach themselves to a few true, but persecuted followers of the Lamb. But their religion seems to consist altogether in hypocrisy and deception; a form of godliness while they know nothing of the power; and woe will be their end and eternal destiny, if they die thus in their sins. But ye my brethren who have your delight in God and the beauties of holiness, whom he has seated in high and heavenly places in Christ Jesus, remain steadfast, immoveable, always abounding in sound doctrine, and every good work of the Lord, rejoice evermore, and pray without ceasing, that we be found at his coming, perfect, wanting nothing, and be welcomed into the kingdom of our Lord, to live with him and all the Holy Angels and Saints, in all joy, glory, felicity and happiness, forever and ever. Now unto the King Eternal, Immortal, Immutable, Invisible, the only wise God, be all honor and glory, forever and ever. Amen.

DISCOURSE VI.

THE LOVE OF GOD.

If ye love me keep my commandments:

And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever;

Even the Spirit of truth, whom the world cannot receive because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you and shall be in you.

[*St. John*, 14*th chap.* 15*th*, 16*th*, *&* 17*th verses.*

These words of our blessed Lord are some of the most pathetic and consoling to his disciples, in the New Testament. Indeed the whole chapter, and the two following, abound in affectionate promises, full of consolation to his sorrowing companions, his disciples whom he had just made acquainted with his passion, which was to separate them for awhile, in the interval however, the comforter should take his place, and also to abide forever. He was thus instructing them in their duty to him, and one another, and the whole church of God. The strains of admonitions, of persuasions, desires, and promises, are lovely, sweet, and most precious; then comes his fervent, holy, heart-strengthening and soul-refreshing prayer, (in the 17th chap.) for his devoted disciples and faithful followers, and all them that would believe on him through their word; in short for his true church on earth. This inimitable prayer, so full of heavenly love and divinity, and the importunity that the blessing supplicated for might not be withheld, but conferred upon his disciples and all true believers; it likewise shows how indefatigable he was in his exertions, and how full his soul was, yea to overflowing, to accomplish the work he was engaged in to perfection. "A man (he was God-man) will lay down his life for his friends; ye are my friends if ye do whatsoever I command you."—

"If ye love me keep my commandments."

O how sweet, how beautiful, amiable, and delightful are the affections when they are all congenial and harmonize in love; love to the Supreme being, and love to our fellow-men; for the very first commandment enjoins love to God and love to our neighbors; and surely therefore, no one can please him who is of a contrary disposition; who is disobedient, self-willed, full of pride, hatred, malice and revenge: these qualities are not of God, for God is Love, and also a consuming fire, to consume all such characters, if they end their probationary state thus, with fire unquenchable in the gulph of despair, provided for the devil and his angels. No my readers, these tempers are earthly, sensual and devilish, and the more any one delights and lives in these wicked passions, the more he is under the influence and control of Satan; and yet if he should say an hundred times "I love God," these, his deeds, would cause his words to rebound and seal the lie upon him; therefore also Christ saith, "If ye love me keep my commandments."

How strenuous our blessed Lord was with Peter on account of his weakness before Pilate, by denying his master; he asked him thrice whether he loved him, and Peter twice replied, yea Lord; and the third time, "Thou knowest all things, thou knowest that I love thee." He then commanded him to feed his sheep, to feed his lambs, which is likewise the duty of every lover of God and his neighbor, less or more, if not to the extent of Peter, yet in some measure as opportunity offers, to engage in the holy cause, to lift up the hands that hang down, and strengthen the feeble knees, through the power of God working in us, and convince our Lord by obedience, holy affections and tempers, by fruits of righteousness and godliness, that we now in reality love him, whatever our misconduct and infidelity might have been previously; that we have now become converted and have returned to him to serve him in holiness and righteousness all our days.

"Beloved let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God." "He that loveth not knoweth not God, for God is love."—

[1st General Epistle of John, 4th chap., 7th & 8th ver.

How amiable, O how full this disciple was of that holy attribute of God, and all deserving of the appropriate title, "*Beloved.*" His sweetness and heavenly dispositions procured for him a place in the bosom of our blessed Lord, so as at meals to lean on his master's breast, while his brethren were not thus highly favored, although perhaps equally beloved by the Lord; as we have some proof, for instance, Christ's charge to Peter; and in other places we are informed that God is no respecter of persons; all are accepted of him that love him and work righteousness, but they that hate him shall be lightly esteemed, because they are on the side of the enemy, on the side of the devil, and devils cannot love; consequently they are diametrically opposed to this high and holy attribute of the Deity, and at variance with his church and people. In this awful state are all unregenerate persons, and whatever their ideas of love and affection may be, they are all a lie, and so it is with all hypocrites and deceivers, as it is also written in this epistle, 2d chap. 4th verse: "He that saith I know him and keepeth not his commandments is a liar and the truth is not in him." Be ye therefore admonished from the same source, chapter eleventh, 8th & 9th verses: "Little children, let no man deceive you; he that doeth righteousness is righteous even as he is righteous. He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, for he is born of God. In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother." From hence we may know by examining ourselves whether we are born of and are in God

and he in us: for this purpose also our blessed Saviour says, "If ye love me keep my commandments."

This thing of *professing* love to God, so peculiar to this generation, as it also was to the Pharisees in the time of our blessed Saviour; but unbelief and hatred to his son and his true followers, his annointed and peculiar people, is a total contradiction and gross perversion of the truth; at variance with and tramples under the holy designs of Jehovah to effect the salvation of their souls, as they remain in their old state of sin and iniquity; notwithstanding the accomplishment of salvation on Mount Calvary, through the love and obedience of his son, whose blood, I say, is trampled upon by them and they crucify the son of God anew. "Saul! Saul!! why persecutest thou me? I am Jesus whom thou persecutest." O that they would but behold him whom they pierced and nailed to the cross on Calvary, hear amid his dying groans the prayers ascend that his murderers might be forgiven. O that they would behold his bleeding hands and feet, his precious blood trickling to the ground and cease trampling it under; but use it through faith, for the purifying themselves withal, for his blood cleanseth from all sins. O that they would reflect that it was not for any worldly consideration that men could bestow upon him, for God owneth the heavens and the earth and the fulness thereof—nor for his own guilt that he came to suffer upon earth, to die on the cross, to become a propitiation for the sins of the world, "that God might be just and the justifier of them that believe in Jesus." O that they would but be constrained and persuaded to love him who first loved us, and be conformed to the image of his son; put on the new man of love, which after him is created in righteousnes and true holiness, so that they might love him who is worthy of the love of their hearts, minds, souls, spirits and strength; and be free from fear and the bondage of the Wicked One, in which they have been kept all their lives; for fear hath torment, but perfect love casteth out fear. "Love not the world, neither the things that are in

the world. If any man love the world, the love of the Father is not in him. For all that is in the world; the lust of the flesh, and the lusts of the eye, and the pride of life, is not of the Father but is of the world. And the world passeth away, and the lusts thereof, but he that doeth the will of God abideth forever." [St. John's 1st epistle, 2d chapter.] If we have become perfectly loosened from the world and these murdering things, and have a delight in God and his words to do them, then the following portion of scripture will apply to us and will be most sweet and precious to our souls: "He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me will be loved of my Father, and I will love him, and we will come unto him and make our abode with him."—Consequently the next portion of our text:—

2d. *And I will pray the Father and he shall give you another comforter, that he may abide with you forever:*

The time of our blessed Lord's sojourn upon earth was hastening to a close; it was striding apace to the period when his sufferings should be brought to an end and he be taken away from his dear disciples and followers, to a dearer father in heaven—his bowels yearned in love and compassion for them, while he prepared their hearts and souls to withstand and endure the great shock which would necessarily be given to their faith, and to console them he tells them that he would pray the Father to give them another comforter, and also that it was expedient for them that he did go away; for if he did not go away the comforter would not come unto them, but if he departed he would send him unto them. He thus, as the great physician, administered sweet balm, precious promises, to alleviate their sorrows and console their disconsolate hearts; and well knowing the persecution which they would meet with, he makes it known to them in language like to the following,—The servant is not greater than his Lord; if they have persecuted me they will persecute you; if they

have kept my sayings they will keep yours also. These words must have had the desired effect upon the hearts of his disciples, that since he, their Lord and Master was persecuted and reviled, and bore it with patience, it became them not to think too highly of themselves, to place themselves above their master, but to prepare their minds in humility to endure similar or even greater scoffs and persecutions through love to him, and for his name's sake, and the reward attending their obedience, to inherit the mansions which he was going to prepare, eternal in the heavens.

The Comforter, which is the Holy Ghost, proceedeth from the Father and the Son, moved on the face of the waters at the foundation of the earth, and was soon to descend and move in the souls of the spiritual foundation of Christ's church, to build it up to a higher state of perfection; to excite the followers of Jesus to persevere in holiness, to perform the duties of their high and holy calling, to adorn the doctrine of God their Saviour in all things; to enable them to rejoice on their pilgrimage among a sinful and adulterous generation, which were destitute of the love of God in their hearts, and at enmity with his high and holy purpose of saving their souls through the atonement of Christ. The spirit of God was therefore of all importance to his disciples, to increase their hope and confidence, and confirm their faith in their Divine Master, amid this gainsaying, crooked, and perverse people, so that they might be as lights, shining and reflecting the love and glory of the Sun of Righteousness out of dark places, yea the dark places of the earth, where the beast has his habitations and workings of abomination, to deceive the souls of the unwary, of men, yea, the very elect if possible; but God in his wisdom, has erected a standard against the powers of darkness, in his Son, the King of Saints, the conqueror of sin, death, hell and the devil; thro' faith in him, through faith in Jesus, his saints shall overcome, quench every fiery dart of their enemies, and come off in

triumph and rejoicing; and this faith which removes mountains and overcomes all opposition, is fanned into a flame by the Holy Ghost, the Comforter, to the destruction of all the works of Satan in the soul, and cause it to shine with increased luster and glory, to the honor of the King of Glory.—We shall now consider the last part of our discourse:—

Even the spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you and shall be in you.

The Holy Ghost is emphatically the spirit of truth, for he cometh from the God of truth, and his Son, who is the Way, the Truth, and the Life, and applies and urges the offers of salvation upon the soul, continues the work therein, by aiding to combat the lying suggestions of Satan to nullify his desception, by referring the soul to the truth of the scripture, to certain texts or portions suitable for the occasion to bruise the serpent's head. That scripture which was also indited by the Almighty through his instrumentality, dwelling in his prophets, who spake as they were moved by him, and whose words therefore always bore the impress of truth, and have nearly all been fulfilled: for instance, the prophecies concerning our blessed Saviour have been chiefly fulfilled, that is those in the Old Testament in relation to him; and how many thousands have been fulfilled and are daily before our eyes, such as relate to sinners and their relationship to God, and the judgments visited upon them. How remarkable was his influence in the prophet Elijah and his successor Miciah to detect the lying spirit in four hundred men who had prophecied lies unto Ahab, and how sudden and exact were his words fulfilled upon the King. Abraham had much of this blessed spirit to confirm his faith and build him up in holiness, and David the Psalmist possessed him in an eminent degree, as his psalms abundantly testify; and Isaiah to be prompt with King Hezekiah in his sickness, to acquaint him with the will of the Lord concerning his health and prolongation

of life, and to waft on his holy pinions the soul of the prophet to the regions of glory, to acquaint him more fully of the designs of God concerning his people Israel; and to present the same to them in language the most beautiful and sublime. His peculiar workings in Daniel, excite also our admiration. The interpreting of dreams, which the contrary powers were unable to do, and fortify him against the threats of the King; to obey his God rather than man—and of peculiar dreams which he dreamed, and visions which he beheld; the same with Ezra, and many others that might be named, who were all shining constellations in the spiritual hemisphere, pervaded and illuminated by the light and presence of this blessed spirit of Glory.

In due time, after their master had left them, had been exalted a Prince and a Saviour at the right hand of the majesty on high, the promised Comforter was sent down upon his disciples, and sat upon them as cloven tongues of fire; and they were all filled with the Holy Ghost, and began to speak with other tongues as the spirit gave them utterance, [read Acts, 2d chapter.] which confounded the world, and induced them to rail upon the Apostles, as it is written they could not receive him, because they saw him not neither knew him; they knew that he was far above the spirit they were in the habit of seeing, and had familiarity with; therefore, they were enraged, and because he was from above and of godly origin, railed upon the disciples; some mocked, others accused them of drunkenness; but by the boldness of Peter, by his fearless language in accusing them of the murder of his Master, whom they slew and hung on a tree, and that God had raised his Holy One that he should not see corruption, and seated him at his own right hand eternal in the heavens—and that through him was this shed abroad into their hearts and souls, the effects they saw, but could not comprehend, and no marvel, since many were utter strangers to God, and ignorant of the many means he makes use of to bruise Satan under the feet of the Saints; many however, were pricked in their

hearts and exclaimed, "What must we do to be saved."—But the greater part continued in the slavery of the devil, their father; working, and conjuring and whoring with his filthy spirits, which they knew and could see, being akin to them; which has been one of the grossest prevailing sins of almost every generation from the commencement of the world; and of kindling the anger of God against them, and destroying myriads of miserable wretches from the face of the earth, as unworthy of the ground which bear them; to wit: at the flood, Sodom and Gomorrah; for the same offence, together with their filthy abominable lewdness, of working one with another, men with men, that which is a shame even to think of, and also using their women in the same way, against nature, the most hellish and disgusting crime for which people were ever punished; under the law of Moses such filthy creatures were to be stoned to death, immediately, under two witnesses. These bloody, stinking Sodomites wanted even to know in that way, in preference to holy Lot's daughters, two Virgins—two of our, that is Christ's saint's brethren—two holy angels, directly from the courts of heaven, whom Almighty God sent to inquire particularly into the case of these filthy creatures, whether the report of their abominations was true, which had reached heaven—they were thus set upon by these filthy revellers, and God to cleanse his nostrils of these stinking beasts, sent fire and brimstone from heaven in the morning and consumed them with every thing belonging to them, from out of his sight, from off the face of the earth, and cursed the ground, that no one should walk over it and live forever. Since then one of the tribes of Israel was destroyed, save a few hundred—for a similar crime, when a Levite, a sojourner with his concubine, came into one of their towns to lodge, and was sheltered by an humble, but God-fearing man—similar filthy devils in human shape, made an attack upon him at night, and wanted, right or wrong, lost to all decency, shame and fear of God · this old Levite to know him, (as they termed

it,) and could scarcely be put off by the offer of his wife or concubine, or even the man's daughter, a virgin, where he lodged; however, at last, when they found they could not succeed on account of a higher power in opposition to their puny carcasses and filthy spirits of hell, they were contented to take the concubine, and did take her and use her about town all night; in the morning she was dead, & that in a more filthy and beastly way than dogs, puppies, or swine would have intercourse with those of their own species; which were never known to do against nature or be so dirty, although their season is but once a year—at least I have never heard or read of it; I believe I may safely defy the leaders under the devil, of this abomination, to show satisfactorily, that swine or dogs, or any other of God's animals, or creeping things on the face of the earth, are so infernal dirty, and abominably filthy; they cannot do it, I defy them before God and Christ, the judge before whom they must appear shortly. The light judgments which the Lord God sent upon the earth from time to time, only excited the hatred and malice of men and caused them, if possible, to be more dirty and abominable, more filthy in his nose, and caused the land to mourn on account of their stink, their abusing each others bodies,—he-dog with he-dog. Undoubtedly they were, and still are, those doing so, the very swine and dogs mentioned in our Lord, the Judge's sermon on the Mount, because they trample his blood and the holy things under, and have the *beast's mark* upon their foreheads; and therefore, no wonder they know not Christ nor his blessed spirit, dwelling in his saints, of whom, thank God my Saviour, I am one; and should I be the only one in this wicked nation, (as some of them at times intimate) despised and persecuted—as also my master was, by the powers of darkness and hell—for his righteousness and holy name's sake, they may know, (if it affords them any comfort,) that I shall remain firm and faithful to my Lord and Master, and as heretofore, yea even to a greater degree, rejoice in him, serve him in holiness and righteousness all my

days here on earth, and then in heaven I will do it to still greater perfection forever and ever, where no devil and such filthy creatures combined, can vex the saints of the Most High by their cursed filthiness; and may this also confirm my brethren, they that follow Christ in holiness, if there are any such, that when these rebellious creatures say unto them "Seek unto them that have familiar spirits, and unto wizards that peep and that mutter." They may answer, "should not a people seek unto their God for the living to the dead." [Isaiah, 8th chap. 19th verse.] They may also bring to their minds the parts above and hundreds of others, of the destruction of such characters, if it will afford them any comfort, since they seem to thirst after hell, to become as dung upon the earth. This and every other nation, proud and uplifted as they are, shall be brought down to the ground—if they continue in abominable idolatry, sorcery, &c.—they shall all be brought even into hell, where there is wailing and gnashing of teeth forever and ever; without any thing to eat or drink, or cool the scorched blasphemous tongues of her inmates, where there is no rest day nor night, no Sabbath to pollute by their wickedness, but where the devil and all his filthy legions have their polluted, bloody carcasses and souls tormented with fire and brimstone forever and ever; they will there receive due reward for their stinking like dung in Christ's and his saint's noses, and delighting in their filthiness. Beware my brethren that ye partake not of their sins; let our hands be clean, let their blood be upon their own heads that we come not with them into that place of torment. We know in whom we believe, and we know his spirit also which keepeth our hearts in that peace which passeth all understanding, which the world cannot give nor take from us, and which shall endure and increase in heaven forevermore. Be not deceived by these lying and conjuring spirits of devils, of which the earth is full; this Anti-Christ, of the last days; this universal wickedness as at the time of the destruction of the ungodly by the flood, and Sodom and Gomorrah with fire

and brimstone. Stand aloof, and cry woe unto all that do these things. "Wo unto the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin." [Isaiah, 30th chap. 10th ver. Wo!! Wo!!! Wo!!!! to all that put the Lord God out of their hearts, and will have none of his holiness, that will not flee from the wrath to come, for the day of Jehovah is near at hand. He is coming! He is coming to judge the earth; in righteousness he will judge the world. Then shall he say unto his Saints and Annointed enter into the joy of your Lord, inherit the kingdom prepared for you from the commencement of the world. And to them that never sought or cared to know him or his spirit, that they might be saved—Depart from me ye cursed into the fire and torments prepared for the devil and his angels, from the foundation of the world. Amen.

DISCOURSE VII.

ON RIGHTEOUSNESS.

As it is written, there is none righteous, no, not one:
There is none that understandeth, there is none that seeketh after God.
They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.
Romans, 3d chapter, 10th, 11th & 12th verses.

I have shown in former discourses the impossibility of pleasing God without holiness, for he expressly says, be ye as I am, "*Holy;*" and as for any other righteousness than the righteousness of Christ, it is all a fable; diametrically opposed to the tenor of Divine Revelation, as respects honor and worship to God, hateful to him who is a pure and holy Being, worthy of all adoration and praise, and cannot, therefore, be reverenced and worshipped contrary to his known will and express declaration, which is, through the righteousness in Christ, "Even the righteousness of God, *which is* by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference; for all have sinned, and come short of the Glory of God." God is no respecter of persons, but every soul that sinneth it shall die; but now there is a remedy provided in the righteousness of Christ, that every soul that sinneth may live, by timely repentance unto God and faith in our Lord Jesus Christ. God has included all under sin, in consequence of Adam's transgression—that the whole world might become guilty before Him. Therefore, by self-righteousness and the deeds of the law—no one even does them—shall no flesh be justified in his sight; for by the law is the knowledge of sin. "But now the righteousness of God without the law is manifested,

being witnessed by the law and the prophets. Although hundreds may think themselves good and moral men, because they attend to some outward things enjoined upon all as far as may be in their power, such as to hear the word of God on the Sabbaths, giving a trifle to the poor, and many other minor things which they attend to even with strictness; but at the same time pass over the weightier matter of their soul's justification before God, through the righteousness which is in Christ; because they commit no gross outward sin, they are induced to rely on their own morality, consisting in deeds of charity and formality in religion; flattering their soul's with the hope that they may even stand before Christ in the judgment, contrary to the word of God, "there is none righteous, no, not one."

In these dreadful times of degeneration, of mere formality in the church, without the spirit and power of godliness, but amalgamation with the spirit of the infidelity of the world. It may not be amiss to dwell on this fundamental doctrine, "the righteousness of Christ," which is so freely promised to justify the truly repenting sinner before God; when he loathes himself, and abhors sin, and accounts himself unworthy with all his deeds and self-righteousness to appear before so holy and pure a Being, in comparison of whom he is as filthy as dung; when he thus knows himself to be vile and undone, a child of hell, and under the wrath of the Almighty, to be sent thither at his option or spared by his mercy; he casts himself, in humility, in the dust before his Maker, and implores his divine clemency; confesses as just mentioned, his sins, filthiness, and undone state, cries incessantly for mercy! mercy!! pardon! pardon!! and for forgiveness of sins for Jesus' sake; pleading his merit, and righteousness, and the virtue of his precious blood, to be cleansed from all sins and iniquity; purified unto God one of his peculiar people; fully justified, and the righteousness of Christ imputed unto him. Then he will find himself a new creature; one who has put off the old man and put on the new,

which after God, through Christ, is created in righteousness and true holiness.

The sinner thus renovated, regenerated and justified before God, will find himself agreeably relieved from the mountain load of iniquity and guilt which before pressed his wretched soul and caused him to groan under it. He moves, as it were, in a holier atmosphere, breathing a sweeter air—and as the sky-lark in the morning sun—breaks forth in singing the high praises of God his Saviour, in the light of the Sun of Righteousness shining in his heart and illuminating his soul; and through faith in the Son of God he beholds the luster and glory of heaven, of the holy of holies, with all his brethren, the sons of light surrounding the throne of Jehovah. Yes, verily, he can now claim kindred to the Holy Angels and Saints on high; being born and adopted into the household of God, a son and an heir of glory. His delight is in the things pertaining to eternal life and profitable unto godliness, and his conversation is in heaven, where also his treasure is, an inheritance incorruptible, undefiled, and that never, never fades away.

Thus you see the unspeakable advantage the true christion has over the sinner and the infidel; he is at once sure of the "life that now is and of that which is to come;" and stands unmoved at the occurrences which make the unbelievers tremble and quake by beholding: he knows that he who has the destiny of the earth, world, of the universe, at the wink of his eye, is his brother, is his Father, and therefore, nothing can harm him. The untoward appearance of every thing will be over-ruled by his Almighty friend to work for him a "far more exceeding and eternal weight of glory, whilst he looks not at the things that are seen, but at the things that are not seen; for the things that are seen are temporal, but the things that are not seen are eternal."

As it is with one individual, so with a whole community, and likewise so with a whole nation, who after having put away the fear and reverence of God, disliking to keep him

in remembrance until they become utterly estranged from him, and confirmed in their unbelief and wickedness, God sees proper to send judgments upon them to turn them from the error of their ways; and if then they humble themselves individually, as stated already, or collectively as a community or nation, they may be blessed with the same pardon and justification through our blessed Saviour Jesus Christ, and be re-instated to the favor and holy image of God, and flourish in the light of his countenance, and walk with him in righteousness and holiness, and have the same interest in Him; and therefore, as little to fear at the commotion of other nations when the Lord sends war, pestilence and famine to shake terribly the earth, "because they have made the Lord their refuge, and the most High their habitation."

The true christian can always triumph and rejoice on his pilgrimage here below; following in the foot steps of his Divine Master: led on by the holy spirit of God, conquering and to conquer He will now have more fighting to do than he ever had in his life before—against his spiritual enemies, however, which will be all arrayed against him; led on by Satan, the Prince of hell and darkness, in whose train follow all that are not born from above—a vast number in these times of infidelity and ungodliness of eighteen hundred and thirty-nine, three hundred years after the reformation, when bibles and testaments are so abundant, two or three to be found in almost every family; yet, where are the Saints? where are the men after God's own heart? where are they that delight in God and hate Satan, that are grieved at the wickedness of the age, and walk with God in holiness, and seek to do all for his glory, and to extend the Redeemer's church and kingdom over the whole earth? There are some such, but the probability is the number is very small. Has then the word of God lost its healing and saving efficacy, and the costly, the holy blood of Jesus, its virtue, its power to cleanse from all iniquity? Ah, no! It is yet as powerful as at the very beginning when it was sounded forth,

"*LET THERE BE LIGHT!*" *and there was LIGHT;*" and since then unto the present time hundreds and thousands, yea millions have been by it, applied by the holy spirit, called out of the spiritual darkness into this marvellous light, "*the light of the gospel;*" to know their sins forgiven through Jesus and his righteousness, and that he was their Saviour, and beside him there is none other; and they could exclaim, "My Lord and My God." And thanks be to my blessed God and Saviour, so can some now, even now; but as mentioned before, they are undoubtedly very few. But why now so few? Because Satan always had some champions in the field, and in these latter days they have made dreadful work by sowing tares among the wheat, and as the Lord gathered some of the sheaves of wheat into his garner, but the tares remained—as there shall only be a final separation on the last day—the general ingathering of the Lord's own—and have multiplied awfully since, so that the wheat is now scattered, and not so many in sheaves as there have been at times; but that which now remains, some however, is of the firmest quality, having been tried as by fire and water, and it still endures, and what is more, it improves in quality; a sure proof that the word of the good Lord is as efficacious and powerful as ever. Now therefore, my brethren, if there be any in Christ, be undismayed, be firm and persevering in the life of Godliness, and the blessed spirit will perfect you by sanctification and all the blessings of the redemption of our Lord and Saviour Jesus Christ. And if any shall or have just set out—have put their hands to the plough, let them not look back that they be unworthy of the Lord, but be your course onward under the banner of Jesus, and in the strength of the Almighty, ye shall do valiently. He it is that subdues our enemies, internal as well as external; by creating within us holy tempers from time to time by his holy spirit, enabling us to progress continually in holiness, and to love him with a perfect heart and bring every affection into the obedience of Christ, so

as to be crucified with him unto the world, but alive unto God. And being thus established, strengthened and fortified by the everlasting arms, we are secure as to the outward enemies, whose threats fall harmless at our feet; and should they be even permitted to persecute us with vigor, with hellish malice full; even to the extent of depriving us of an earthly existence. "Fear not him that has power only to destroy the body and can do no more; but continue to fear him who, when he has destroyed, has power to cast into hell; yea, I say unto you, fear him," says our blessed Master, to warn us not to faint by the way at such trifles. If our love should become low, perfect love casts out all fear, persecution has a tendency to fan it into a flame to burn more fervently, so that our hearts desire will rather be, to be absent from the body, and to be present with the Lord; who dwelling in us, will enable us to exult and rejoice that we are accounted worthy to suffer for his name's sake and to glorify him; and we shall triumph even in death itself, and holy Angels shall escort our redeemed souls into the regions of light, life, and bliss, to live with our Holy Father in heaven forevermore.

"*There is none that understandeth, there is none that seeketh after God.*" The all-wise, beneficent Creator and Ruler of the universe, when he formed man of the dust of the earth, he endowed him with faculties far above the most intelligent of his earthly creatures, and after breathing into his nostrils the breath of life, man became a living soul; an immortal spirit; an intelligent being to hold sweet converse with his Maker, with his Father, which was a privilege the other creatures were not blessed with, but were subordinate to him, and he reigned over them as their Lord and Master, and called them by name in his wisdom and understanding, well pleasing to his Creator. He was holy and intelligent, and flourished in the sun-shine and glory of his Almighty Father; and while he thus continued to exercise his superior intellect to the obedience of God, he remained in his

favor and was altogether holy and happy; but as soon as he failed in this his duty, he fell; his understanding became confused, and he became degraded below the perfect, holy Image of God, whom to know, to love, and to obey with all the heart, and to depart from all iniquity, is true wisdom and understanding—which he now found himself unable to do, but prone to do evil, and that continually; the consequence of which was, his expulsion out of Paradise; yes, God drove him out of his presence, and entailed a curse upon him to the latest posterity. In mercy, he however, also ordained ways and means through which, by the exercise of his understanding he might again return to God; be re-instated to his favor and holy Image, and finally, be received into a Paradise, even greater than the one he had forfeited; which privilege was also extended to his descendants to the latest posterity.

As in Adam all die, so in Christ are all made alive. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Yea, Jesus has become the propitiation that through faith in Him we may live in an eternal Paradise with Him, be even more blessed then Adam was ere the fall, because we shall be in the immediate presence of our Father with the holy Angels, surrounding him in his glory; play on golden harps and lyres, and sing Hosannas! and Hallelujahs!! unto God and the Lamb forever and ever.

I have been reviewing the present state of mankind in my former discourses, applying some portions of scripture, as my blessed Father aided me by his holy spirit, for their instruction and benefit; and may my labor not be altogether in vain in the Lord to excite this people, this nation, to a right course of action to save themselves singly and combined from disgrace and ruin—not only temporal but eternal. How is it that none understand, that none seek after God? Is it because understanding consists in love, fear, holiness and obedience unto God? and ye are prone to evil and delight

in inquity, and will not have him to reign over you because your deeds are evil—ye love darkness rather than light, and will not come to the light lest your deeds of darkness will be reproved, made manifest, and ye might become convicted of your abominable crimes; made ashamed, yea, ye might become converted, and Christ might heal you; and if so, would this be a great disparagement to your poor miserable souls, to be thus snatched as brands from everlasting burnings; "from hell, which hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it."—Isaiah. Because the blessed God is all light, and there is no darkness at all in him, ye must needs hate him, persecute him in his followers; and serve Satan with all your might—who has been the cause of all the misery and wretchedness the whole creation has been groaning under ever since he succeeded in deceiving our first parents in Paradise. Are ye therefore reasonable in doing so? Certainly not. Ye abuse the intellectual faculties inherent in you, and awful will be your predicament when the Lord the Judge, will summons you to give account for the talent he had vested in you—he will be unable to invite you into the joy of our Lord with those that improved their talent to his glory; but will be compelled to command that you be as wicked and slothful servants, "cast into outer darkness, where there shall be weeping and gnashing of teeth."

God is no respecter of persons; the soul that sinneth it shall die. But now there is a remedy through our blessed Saviour Jesus Christ, which is on this wise—the soul that believes it shall live; that is not as devils believe, for it makes them tremble—but a lively faith in him that he is the only and the all-sufficient Saviour of mankind; that his blood cleanses from all sin; a faith which works by love and casts out all fear; because through him is a deadness to sin and perfect reconciliation with God, and they that

have him as their friend and Father, have not much to be afraid of neither in time nor in eternity.

"Through wisdom is a house builded; and by understanding it is established; and by knowledge shall the chambers be filled with all precious and pleasant riches."—(Prov., 24th chap., 3d & 4th verses.) Now this nation may be likened unto a house, being divided into states, answering to the chambers thereof. Therefore, let every state learn its duty from these words of Solomon, and aid in building up this house, this nation, which is on the decline and must be re-established, or it will totter until it finally falls, and its destruction be complete. And now if any man lacks wisdom, according to the Apostle, "let him ask of God, who gives liberally and upbraideth not." This, therefore, and understanding, are the two articles or qualities absolutely necessary to save this house, this nation from utter, from eternal ruin. And as "the fear of the Lord is wisdom, and to depart from iniquity is understanding"—why not speedily attend to these things? Why not cease trampling your own laws under foot? applied to every state in the nation. But, awful! awful!! the laws of the Omnipotent, holy God, and the precious blood of Jesus—which was shed for the remission of your sins—but which you thus dispose of, and glory in your shame; you may rest assured the Almighty does not wink at your dreadful course of wickedness—of having put him out of your remembrance and bowing to strange gods, unto Baal. There is no other alternative but for you to repent, and humble yourselves under the mighty arm of God. Implore the clemency of the King of Kings, that he may mercifully and graciously spare you and teach you true wisdom, understanding and knowledge, that ye may endure; be firmly established on the Rock of Ages; and that your chambers (sub-divided into every heart of each state,) may be filled with the truly precious and pleasant riches; the knowledge of salvation in the remission of your sins, through the riches of the redemption of

our Lord and Saviour Jesus Christ, and the fruits thereof; faith, love, peace and joy in the Holy Ghost.

"*They are all gone out of the way, they are together become unprofitable; there's none that doeth good, no, not one.*" Jesus Christ our blessed Saviour declares, "I am the Way, the Truth, and the Life." Therefore, to love him, believe in him, keep his words and commandments, is to walk in the way to eternal life and felicity; but to deny him, disregard his words and commands and be ungrateful for the salvation he accomplished on Mount Calvary; live in a course of sin and iniquity, is certainly a gross departure out of the true way as laid down and pointed out in Holy Writ; which is a way of holiness, and its paths are peace, and lead into the Paradise of God, described in such glowing language, the reality of the beauties of which enrapture us, but are far above our comprehension, to conceive them with anything like perfection; wherein also is the "Holy of Holies," where the Mystic Deity is enthroned in Glory, surrounded by the sons of light, reflecting his transcendent lustre, and with golden harps cause the etherial dome to resound with his praise. Here in this hallowed and sanctified expanse is the eternal home of all the redeemed of the Lord, the Saints of God, which have come thither by the true way and entered in at the straight gate, which is our Lord and Saviour, Jesus Christ. To be contrary and deny him, as I stated before, is to be far, far out of the way, and on the broad road leading into the dark and horrible gulph of despair, where Satan the infernal demon, has his abode, surrounded by his legions of dark spirits, and all that wander on this dangerous way, until ushered over the verge of time, and plunged into this pit of fire and brimstone, this home of devils where there is no rest day nor night, forever and ever.

They are altogether become unprofitable; Even the most holy, zealous, and faithful christians, by walking with God unblameably, do nothing more than that which is enjoined upon them and their duty, and are but little more than un-

profitable servants; they are however welcomed into the joy of our Lord, not because of their works, but through faith in Jesus, who is the true and only way to glory, and if they who have his righteousness imputed unto them are scarcely saved, where shall the ungodly and the sinners appear? who abuse the talents he committed unto them; they not only suppress them or cause them to lay obscure; without doing good to the Lord for the extension of his kingdom throughout the earth, but they employ them in the cause of his adversary, and their own decided, bitter, and cruel enemy, the murderer of their souls; they serve him day and night with all their might; and this is so general throughout the land, that the words are very appropriate, "they are together become unprofitable, there is none that doeth good, no, not one." And therefore I do not marvel at the slight judgments of famine, or at least half-crops for the last five or six years; so that year before last hundreds and thousands were fed by the Almighty with the production of other countries; which in itself ought to humble the pride of this nation and every one belonging to it. What the merciful Lord (his mercy spared you thus) will farther do, a few years will reveal; certain it is that he is not yet satisfied with you, and never can be until you repent.

Let me, who wishes you well, for your soul's sake, undeceive you by informing you of these things, and that you cannot deceive Him who, although invisible, is present everywhere, and knows all things in heaven and on earth, even "your hearts afar off;" and that the thoughts of them are evil and that continually, and that there is no good in you. Therefore your cold, formal worship, and cry of revival here and revival there, will avail you nothing, but increase your damnation which slumbers not; for if ye have made the trees good how comes it that they bear evil and pernicious fruit? Be not deceived, God is not mocked; these things may do to deceive at a distance, and serve the devil a good turn, which may be your object, but you will not quite

deceive the "very elect," much less their Father, to whose further mercy I must now again commend you, and pray that through the merit which is in and through Jesus Christ our Lord, as Saviour and Mediator, ye may yet be spared—awhile at least—and if not all, hundreds and thousands, yea millions may find through Him, salvation and joy, and peace, and a final rest for their souls in the Paradise of God.—To whom be the kingdom, and the power, and the glory, forever and ever. Amen, Amen.

DISCOURSE VIII.

ON REPENTANCE.

Then said he to the multitude that came forth to be baptised of him, O generation of vipers, who hath warned you to flee from the wrath to come?

Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, we have Abraham to our Father; for I say unto you, That God is able of these stones to raise up children unto Abraham.

And now also the axe is laid at the root of the trees, every tree therefore, that bringeth not forth good fruit is hewn down and cast into the fire. [*Luke*, 3*d Chapter.*

John, the forerunner of our blessed Lord, by the providence of God, was born some months prior to the Prince of life, and like him, his parents had to leave Judea to save his life in consequence of the decree of King Herod, for the destruction of all the male population of two years and under. After his parent's death he continued his sojourn in the desert, subsisting upon locusts and wild honey, his raiment being of camel's hair with a leathern girdle about his loins according to custom—some writers, however, affirm that he was miraculously fed and clothed by the angels of the Lord, that they were his companions and administered unto him. Be that as it may, the blessed God supported and matured him, by his divine providence, for a great work and to suffer in his cause; and we also know, because the word of the God of truth informs us—"That the Holy Angels are ministering spirits sent forth to minister unto them that shall be heirs of salvation:" and that they personally, visibly and visionarily appeared to some of the patriarchs, prophets and apostles, and many holy men of the true church of Christ, and

those that were earnestly and faithfully seeking to become such; and we know that they befriend in errands of mercy, if not visibly, invisibly, those who truly seek conversion, and every one walking already in the path of holiness.

God in due time sent this burning and shining light to preach the baptism of repentance for the remission of sins, and to inform the people that the kingdom of heaven was at hand. He came forth as one fully vested with power and authority from the Majesty on High, but in humility, and as a light shining in darkness, and as Isaiah saith, "The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough places shall be made smooth; and all flesh shall see the salvation of God."

The Baptist, although a pilgrim and instructed in the wilderness, was well aware of the utter neglect and abuse of vital christianity among his countrymen, and particularly among certain sects that pervaded the land, which were inflated with pride, and self-conceit of their superior holiness, when at the same time they were destitute of the saving grace and influences of the Holy Spirit, alienated from, and without a knowledge of God in their hearts. Multitudes from Jerusalem, Judea and the surrounding country, went to the preaching of John and to be baptised of him, and he exhorted the people to righteousness, mercy, and judgment; to be good citizens, contented in their several callings, and to contribute to the poor according to their respective abilities; and many were also baptised by him. But when many of the Pharisees and Sadducees came to his baptism—as St. Luke relates it—he said "O generation of vipers, who hath warned you to flee from the wrath to come?" It appears, therefore, that he applied our text more particularly to these self-righteous and austere combinations, who knew not God, but were full of mischief and subtlety, given to adultery and their slavish passions; in fact the devil was their

father, and they were his children, their hearts were therefore full of filthy qualities of the old serpent, which was a deceiver, liar, and murderer from the beginning. Such being their disposition they went in and out in their own righteousness, and would have the world believe they were the "*peculiar Jew;*" they seated themselves into Moses' seat, and therefore presumptiously laid heavy burdens—too heavy to bear—upon men's shoulders, when they themselves would not touch them with one of their fingers. Thus they pretended to lead the blind while they themselves were far from the true way, bewildered in darkness, and therefore justly called "blind leaders of the blind."

John, through the infallible spirit of God, could see into their hearts, and from their high pretensions to holiness and teachers in Israel knew them to be hypocrites, which induced him to exclaim, "O generation of vipers, who hath warned you to flee from the wrath to come?" He well knew that our blessed Lord had not yet entered upon his ministry, and that no prophet of the Lord had preached unto them, he therefore asked them "who had warned them;" because they came not to him with the necessary preperation for baptism, a broken heart and contrite spirit; sorrow on account of their sins, a loathing of themselves and a desire after the righteousness which is from above, and to be "washed and made clean," and freed from an evil heart of unbelief, and be inured in the paths of holiness and godliness—but they came just as they were, in their self-righteous state; with all the pollution and leprosy of sin upon them, delighting in iniquity, and as swine to wallow in the mire, and about as fit to be baptised; therefore the Baptist, instead of washing them, commanded them to bring forth fruits worthy of repentance, such we presume as we have stated they were destitute of when they presented themselves; an upbraiding of heart with "unclean, unclean," an utter abhorrence of their former course of iniquity, a knowledge of

being altogether polluted and sick and in want of a physician. Had they come thus prepared to receive the blessing of salvation, the balm might have been applied by the agent of the great physician of souls and bodies, and they might have been cleansed, as Naaman the Syrian, from their sin and unrighteousness.

Their glorying in Abraham and thinking within themselves "We have Abraham for our Father," was to be an antidote to the words of John, and a balm to heal their wounded pride and self-conceit, but he soon stript them of this resource and exposed them in their filthiness and of their unfitness of the privilege which they claimed, and to shelter under his wing, by saying, "God is able of these stones to raise up children unto Abraham." Their claim of being kindred to Abraham was fallaceous and of no avail to their proud hearts, for they knew him not, were entirely destitute of the living faith, the faith working by love, which Abraham so eminently possessed, and also of his long suffering, humility, and heavenly-mindedness; consequently they could not be his children; none can claim kindred to Abraham or any other member of Christ's church, without being in the same faith and holiness, and through the spirit of Christ in him, in one allied. They were therefore as far from being the children of faithful Abraham, as heaven is from hell, because through Christ was his life hid in God; he dwelled in God and God in him; and they were vipers, and the devil was their father.

Dreadfully hardened and corrupt were the hearts of the Pharisees; full of hypocrisy and deception, making broad their phylacteries and long prayers at the corners of the streets and in the markets, to be seen and heard of men, as our blessed Saviour assures them—whose coming, John, in the spirit of Elijah was sent to announce to them. As it is written in the prophets, "Behold I send my messenger before thy face which shall prepare thy way before thee; he shall turn the hearts of the fathers to the children, and the

disobedient to the wisdom of the just, to make ready a people prepared for the Lord." But notwithstanding this prophecy, and the preaching of John the Baptist, they remained in their old state of unbelief and self-righteousness, yea if anything they grew worse and became more hardened, and began with more zeal to persecute the holy messengers of the Lord; particularly the Messiah, who soon after entered on his ministry. They would not recognize him as the anointed of the Lord, sent to deliver them that sat in darkness and in the shadow of death; to set the captives free, and preach the acceptable year of the Lord; to accomplish salvation, to become the Saviour of the world; him they followed from place to place, not indeed to become convinced of the error of their ways and converted through faith in him, as the Messiah, unto God, but with all hatred, malice, and revenge; full of subtlety to ensnare him in his preaching and conversation, to have wherewith to accuse him before the civil tribunal.

While the blessed Jesus endeavored to liberate them from the bondage of sin and death, they trampled all his holy efforts under their feet and boasted in having Abraham for their father, and of never having been in bondage to any man; and yet he said "ye shall be made free." Jesus replied "verily, verily I say unto you, whosoever committeth sin is the servant of sin," and that the servant could not abide in the house forever, but that the Son abideth forever. He admitted that they were the seed of Abraham, but that they sought to kill him because his words had no place in them. What he meant by saying they were the seed of Abraham must be considered in a natural way; they were his children by nature; as God had told Abraham "from thy loins shall come forth a people, in multitude as sand on the sea-shore, innumerable." They thus had a claim to Abraham as their father, but in the spiritual way they were of the bond-woman; were altogether estranged from him, they knew him not as a spiritual father, as all the faithful do who are set at

liberty through Christ, who also told them if they were children of Abraham they would do his works; but because they were not of Abraham, but of the devil they sought to kill him; which they soon after effected by nailing him to the cross and thus confirmed the words of John, and proved themselves a generation of vipers.

Let us consider the part we have gone through before we proceed to the last portion of the text. All infidels and unbelievers; all that delight themselves in the lusts of the flesh, the pride of life, and wordly ambition, the wisdom which is not from above, but which is of the serpent; all hypocrites, and hoards of modern pharisees, and self-righteous demagogues, and abusers of themselves with mankind, which a person might think was not applicable to any in these times of Bible, Tract, and Missionary Societies, and when Bibles and Testaments are so plenty, found in every house, and when churches are so numerous and almost daily building throughout the country; in this age of pretensions to such a high state of civilization and refinement. I say a person would scarcely think that it could be possible, when it really is one of the prevailing sins of the land and causes it to groan and mourn under it. Where have we got to? the lowest depth of degradation and heathenism, or the middle ages of darkness, infidelity and corruption? yea even to a worse case in relation to God for his great mercies and blessings abused. O earth! earth!! earth!!! mourn and be astonished at the shamelessness and degeneratedness of thy children.—O ye generation of vipers, how long do you think God will bear with you? Be warned, be warned speedily to flee from the wrath to come; see ye not the awful judgments which the Almighty is bringing upon you for your filthy abominations; will ye remain blind to them until ye are crushed into hell. O that ye were wise, that ye saw the judgments of our Father ushering so many of your fellows into eternity, to their own home, that you understood this, that ye would consider your latter end.

And say not within your hearts that ye have Abraham for your father, "for God is able of these stones to raise up better children unto Abraham;" neither say ye are of Paul or of Appollos, or of Luther, or of Calvin, or of Wesley; the usefulness and piety, the holiness and devotedness to God, of these men can avail you nothing, if ye remain yet in your sins and abominations. If ye value your souls, bring forth therefore fruits meet for repentance, and through Christ who is the Way, the Truth and the Life, be ye converted unto God. Christ is the foundation and way of salvation—and there is no other name given whereby ye can be saved, and escape the wrath to come, which has even already commenced. Remember the flood upon the ungodly, remember Sodom and Gomorrah, and remember other nations which had not the fear of God before their eyes; they were cast as dung upon the earth, removed out of the sight and nostrils of Jehovah, and where do you think they are in eternity? ah that you knew; that you would believe when you are informed by Him who is enthroned in the Holy Place, when he swears in his wrath that all that do these things, shall not enter into his rest, and that all the wicked and the nations that forget him shall be turned into hell. And therefore the conclusion of our text:—

And now also the axe is laid unto the root of the trees, every tree therefore which bringeth not forth good fruit, is hewn down and cast into the fire. Johns' exposing their wickedness, and preaching the baptism of repentance for the remission of sins; offering the terms of life and laying the articles of death before them; thus was the axe laid unto the root of the trees, they were therefore to choose whether they would serve God or mammon, and bring forth fruits accordingly, so as to be known by their fruits, and if they bore evil fruit they were to be cut down and cast into the fire, as they no doubt were all that died or were cut down in their sins, for to heaven they could not possibly come without holiness, without having been trees of righteousness, the planting of the Lord that he might be glorified.

Soon after this preaching and warning of John, they exhibited by their fruits what sort of trees they were, by crucifying the Lord of Life and Glory, and further, by continuing in their national unbelief despising all the promises, and disregarding all the threats of the Almighty, and persecuting the messengers of the Most High; their works were only evil continually, and an abomination in the sight of God; he therefore, visited them with awful judgments; cut them down as cumberers of the ground; destroyed them as a nation, and scattered them abroad upon the face of the earth.

I would now also apply it to this nation which indulges so grossly in this pollution, this filthy abomination in the sight of the Omnipotent, Holy God, for which the land has been mourning and groaning for some years, on account of his displeasure, and the judgments which he sent upon it to teach you wisdom and cause you to follow the example of Ninevah, to repent and do away the evil from before his eyes. And have you so repented and amended your ways as to walk more humbly and upright with God? alas, no! if anything ye are plunged deeper into the mire, and continue a hardened, abominable and stiff-necked people, from whom the wrath of an angry God will not be averted until ye repent and do away the evil, or until he chastise you to the uttermost, even to the destroying you as a nation from the face of the earth; and at this I am greatly astonished, that it has not been done already; but then when I remember how merciful Jesus the Saviour and Intercessor is, who probably interceded that the barren tree might be spared yet a little while. Ye are not only a barren tree as respects the fruit ye should bear so as to glorify God, and be his delight; but ye are a polluted tree, your fruit is abominable, and ye are a dishonor to God, and he abhors you, and must of necessity for he is holy and cannot possibly delight in such as ye are, for ye are filthy; and therefore I forewarn you to flee from the wrath to come.

A word to the wise, if there be any such, that are heartily tired and loath this beast of abominations, and wish to come out from amongst them, do so with all possible speed that ye partake not of their sins. Jesus, the Lamb of God, whose blood cleanseth from all sins, stands ready to receive you. "Come unto me, all ye that are weary and heavy laden, and I will give you rest: take my yoke upon you and learn of me, for I am meek and lowly, and ye shall have rest unto your souls; for my yoke is easy and my burden is light." O what precious words are these of our blessed Saviour, to miserable sinners, that have even fought against him, lived in gross sins and persecuted Christ in his people; but have seen their folly and madness in time, and are sensible of the awful state they are in, the wretchedness and misery of a life of sin and debauchery, and abhor themselves on account of their iniquity, and long after peace and rest for their souls.—Jesus yet mercifully invites all such in those gracious words of love and many others. "Knock and it shall be opened, seek and ye shall find;" "believe and ye shall be saved," as the apostle also saith, "with the heart men believe unto righteousness, and with the mouth confession is made unto salvation; therefore repent ye and believe the gospel; believe in Jesus the author and finisher of faith and salvation, that ye may be hid under his Almighty wings when the general destruction takes place, and finally live with him forever in heaven, in glory.

To my brethren, the faithful, the holy, who are truly the children of faithful Abraham, because we do his works and delight therein, therefore are we his spiritual children, and we know God through the same faith that he also knew him and walked with him, through Jesus Christ our Lord. I would say to them, my brethren, be not weary in well-doing, be faithful to the end, watch, fast and pray without ceasing, that ye may abound in grace, in love, peace and joy in the Holy Ghost; and that ye be not enticed to do evil, but be enabled to disregard the smiles and frowns of the world, its

promises and threats, malice, hatred, and revenge; for ye are a peculiar people, the chosen of the Lord, a holy nation within many nations, a royal priesthood; great is our high and holy privilege, let us not abuse it, but keep the devil the old beast with all his filthiness under our feet, and should he rage with ten thousand times more fury in the air, and in his filthy children, my beloved be nothing dismayed, which is to them a sure sign of destruction, but to us of salvation and that of God. For to us is given not only to believe in Christ, but also to suffer for his name's sake; rejoice therefore and be exceeding glad, we shall also reign with Christ when he in his glory is revealed from above, and have an entrance administered unto us abundantly into his everlasting kingdom of glory, to reign with Abraham, Isaac and Jacob, and all the Holy Angels, with our blessed Father in the New Jerusalem, in Paradise, and finally in the New Heavens and New Earth, in all joy, glory, felicity, happiness and bliss, forever and ever. Amen.

DISCOURSE IX.

THE MERIT OF CHRIST.

Jesus Christ has become to us Wisdom, Righteousness, Sanctification, and Redemption.

[*1st Corinthians,, 1st chap., 30th ver.*

Christ our Wisdom.

"In the beginning was the Word, and the Word was with God, and the Word was God; and the same was in the beginning with God. All things were made by him, and without him was not any thing made that was made." [St. John, 1st, Chap.] Jesus was therefore mysteriously and incomprehensibly, One with the Father from all eternity. By him were the heavens ordained and the foundations of the earth laid, and the light spoke into being; the waters divided and the dry land made to appear; clothed with verdure, the herb yielding seed, and the tree yielding fruit after his kind; the Sun, Moon and Stars placed in the fimanent; the Sun to rule the day, and the Moon and Stars to give light by night; the seas he filled with fish, and created birds to fly in the air in the midst of heaven, and also the beast after his kind, and the cattle after their kind, and every thing that creepeth upon the earth, after his kind; beholding these things God in his wisdom, pronounced them all good Then God said, "Let us make man in our own image," in His image therefore, created he him, and gave him dominion over all the fishes of the sea, fowls of the air, and beasts of the field, and every living thing that creepeth upon the earth. God formed a help-meet to the man whom he had formed from the dust of the earth, and into whom he breathed the breath of life, so that he became a living soul, and he brought every living thing on the face of the earth to be named by him, and Adam

distinguished them by different appellations to the entire approbation of his Father, who deemed it right that their names should so remain. In whose wisdom did Adam thus perfectly name the living creation? Certainly in the wisdow of Christ. For being the first and only human being upon the face of the whole earth he could have had no visible instructor, and to have been prompted by an apostate spirit he would have faltered in his stupendous task, and could not possibly have pleased God. It is therefore self-evident that the Holy Ghost was his instructor, proceeding from the Father and the Son, through the Mystic Trinity. In Christ's wisdom then did he act.

After this God caused a deep sleep to fall upon Adam, and while he slept, he opened his side and took therefrom a rib and formed it into a partner for the man, and brought her to him, whom Adam, in the aforesaid wisdom, called Woman, being bone of his bones and flesh of his flesh, being taken out of man; and God placed them both into the garden of Eden and gave them permission to eat of every tree therein, save the one in the midst of the garden, of the knowledge of good and evil—now they were perfect, innocent, and holy, and walked with God in wisdom and through their obedience every thing went on well, until the devil, that arch apostate, who had previously fallen from an Angel's exalted state in heaven, and consequently brought upon himself the wrath of God, and he together with all the rebellious spirits under him, were cast out from the presence of the blessed and Holy God, into the earth, where they are held in chains of darkness unto the judgment of the great day, when the wrath of Almighty God shall be more fully revealed against him, with all his ungodly followers and after having been judged by Saints and Angels, and heard their sentence pronounced by Jesus Christ, the Judge, will be all immediately cast into hell, to be tormented with fire and brimstone forever and ever.

This foul spirit being exasperated at his expulsion from

heaven, and an impossibility of returning thither, set to work to destroy the innocence, peace and happiness of this holy pair, and through his subtlety, entered the serpent—which was more cunning than any other of the creatures which God created on all the earth, and by a tact of lying—of which he is the Father, and wisdom of deception, he induced them to take and persuaded them to eat of the forbidden fruit, the consequence was their immediate fall from the holiness of God and his wisdom, into ignorance and corruption of soul and body. The anger of God was kindled against them and they were driven out of Paradise, to obtain a living by their own hands, and to eat their bread by the sweat of their brow. But God, who is love, had pity and compassion upon them, and provided a remedy, that through Christ they and their seed might again return to him, be restored to his holy image, and walk with him in wisdom and holiness.

They now knew good from evil—that there was a wisdom that is from God, and one so called, that is from the devil; and their hearts were hardened. God saw that iniquity grew upon them, and he therefore framed and gave laws to them, that were "holy, just and good," and commandments that were also good; that by the observing of these, they might live together in peace, and end their course with joy, and return to his, our Father's home and rest.

But, O! how recklessly and depraved have men lived since then, in all ages of the world. In putting aside the wisdom of God; they have hewn out cisterns; broken cisterns that can hold no water; their foolish hearts were darkened, and their delight was in the inventions of Satan, which all lead to destruction and death, and the endless torments of hell; and how applicable is this to the present generation! God at first created man upright, but they have sought out many inventions; but in the face of this from the godly wise-men, to justify themselves, and quiet their consciences, many of the fools say in their hearts "there is no God;" can it be possible that they are so hardened and blinded by ignorance and Satan, that they cannot see the finger of God in every thing

teeming with life around them ; their own bodies, bones and muscles; fibres, tendons and nerves, &c.; the curiously wrought ear and eye ; the blood circulating through the system to sustain the whole ; and by beholding over their heads the stupendous expanse of glittering luminaries; the wonderful and sublime arch of suns, moons, and blazing stars, circumvolving in their course with such beautiful harmony and nice exactness—can they really not behold in all these things, superior wisdom to their own ; stand astonished, and exclaim with the child that was shut up in a dark dungeon until manhood, "who has placed those things there ?" and be informed through the inspired page, and instructed by those who are in the wisdom of Christ, of the true source from whence every blessing emanates, and be convinced of the fallaciousness of their reasoning, and utter groundlessness of their wisdom—for this wisdom is not of God, but is earthly, sensual and devilish, and the wretched and unchangeable state their infidelity will finally bring them to, if they are not arrested in their madness, and persuaded from their delusion, and converted unto God through our Lord and Saviour Jesus Christ. "But the bible and our preaching is to them that perish foolishnes; to us that are saved, the power of God and the wisdom of God." "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." "Where *is* the wise? where *is* the scribe ? where is the disputer of this world ? has not God made foolishness the wisdom of this world ?" "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." [1st Cor. 1st Chap. verses 19, 20, and 21.] Be ye therefore constrained by one who loves your souls no longer to live in darkness, vanity, and the foolishness of this world; but be as honest to yourselves, as the Corint ians to whom St. Paul preached; Many also of them which used curious arts brought their books together, and burned them before all *men*." [Acts, 19c. 19v.] Thus they showed to the

world that their views were changed and they dreaded the awful consequences of a life spent in vice and iniquity, and henceforth they would walk in the righteousness and wisdom of God. O! that every sinner would go and do likewise. "For the fear of the Lord that is wisdom; and to depart from iniquity that is understanding."

Christ our Righteousness.

It is very deplorable to know that thousands, yea millions of those that have the name of being christians, and that belong to some visible church on earth, among whom are many ministers, are utterly at variance with this great grace and blessing, and are going about to estabilsh in the face of it, their own righteousness; every one in his respective calling; preaching, going to church, alms deeds, and in many different ways; they arrogate to themselves praise far above that which is due to unregenerate persons. because they do these things with eye service and not to the glory of God, and then assume much comfort and ease, and on the strength of these things think themselves at liberty to indulge even in gross sins—building on a slippery foundation, while fiery billows roll beneath; erect a fabric that may be blown away almost by a breath. What need of a Saviour if men can save their own souls in their respective ways?—the impossibility of which will however appear to every candid, reflecting mind as God is the source of every good and perfect gift, by consequence Salvation, that great blessing is from him, and Christ through his obedience, merit and righteousness has become the Saviour, and where his righteousness is not imputed, there is no salvation and men remain still in their sins.

"The Lord our righteousnesss," from Jeremiah, 23d ch. 6th ver., comports with this part of our subject; the inspired writer while predicting the coming of our blessed Saviour, honors him with the preceeding title, and instructs his hearers and the world in the way of Salvation; all the redeemed from all nations, through all ages are saved through the merit of his blood, through his righteousness; all other righteousness is but as filthy rags, but where that of Christ is imputed

every good fruit is apparent, such as have been mentioned already, done in a different temper than when the person was in a natural state, and calculated the bearing of these things according to his ambition in regard to his situation in this life, and the influence they might exercise upon the views of the world, to his own aggrandisement. The natural state is not congenial to the holy attributes of God, which require truth in the innermost parts; and a holy purpose that whatever we do may redound to his glory, and heighten the joy of the Angels in heaven, who know our trials here below, and are either sorrowful or abound in joy according to our triumph over the old Adam, and progress in the new; repentance, therefore is the first meritorions act, and the first step towards a sinner's conversion, to break up the fallow ground; then comes the miry clay, the broken heart, the wounded spirit, the deep anguish and agony of a distressed soul; the cries for mercy, mercy, pleading with God for forgiveness of sins for Jesus' sake, for what he had done and suffered, through his most precious blood, through his death, resurrection and ascension, and through his mediatorial power at the right hand of the Father.

This weight of anguish and sorrow of soul, this travail and agonizing to be delivered from the load of sin and corruption which so severely presses the soul, and causes the body to sink under it; yea it even causes in some the very bones to partake of the general prostration, and to ache as though they had been bruised by some natural pressure; as also David, the King, complained when in affliction, saying, "my bones cleave to my skin," and that his soul loathed to eat bread; here is proof from scripture authority, and many since were able to testify that the whole man must become sick and in want of a physician; then, and not till then will he inquire, "is there no balm in Gilead, is there no physician there?" And having become acquainted with his wants, and having made application to the Great Physician of Souls, to Jesus—who came not to call the righteous but sinners to

repentance—in the foregoing language of humility and sincerity, and if the night of doubt and darkness continues long; if ye cannot immediately behold him when ye wish, be ye not therefore tempted to give over the struggle, for Satan will persuade you to it if possible; listen not to his lies—but continue your importunate prayers and supplications for salvation, so as not to let the blessed God go until he blesses you, and you may rest assured that sooner or later he will pay attention to your unuttered groans and louder cries.—Read the following texts for your comfort, "He that planted the ear shall he not hear? he that formed the eye shall he not see?" A bruised reed will he not break? smoking flax will he not quench, until he send forth judgment unto victory?" "Knock and it shall be opened, seek and ye shall find." These are all precious and refreshing promises to every repenting soul after a night of trouble, the day-spring appears and the Sun of Righteousness arises in your hearts and souls; then ye have fought and attained the victory in the first battle of the good fight—now the mist and darkness has disappeared, your blindness has been taken away, and your sins pardoned; your names recorded in the Lamb's book of life; now also you have received this blessing of our Lord. "I am come to give to them that mourn in Zion; to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Your souls therefore now rejoice in the righteousness of your God and Saviour, your hearts leap for joy, and are full of thanks and praise to him who has done this thing for you, and ready to shout with Isaiah—"Sing O ye heavens for the Lord has done it; shout ye lower parts of the earth; break forth into singing ye mountains, O forests and every tree therein, for the Lord hath redeemed Jacob, and glorified himself in Israel."

Christ has become the end of the law, for righteousness unto you, because of your living faith, and you are now under the covenant of his grace. Manifest therefore, by holy

tempers and Godliness, that ye are passed from death unto life, have put off the old man, and have put on the new man, which after God is created in righteousness and true holiness; that the world may take knowledge that ye have been with Jesus, and have his righteousness imputed to you; by your hatred of Satan and all his unrighteous inventions and deeds, and by your love to God and every thing heavenly and that may contribute to his glory, by your delight in whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; and by your delight to serve and honor our blessed Father, and keep yourselves pure and unspotted from the world, and at all times being holy and acceptable sacrifices unto God, which is your most reasonable service; thus your confidence will increase, your faith be confirmed, and you will grow in the knowledge of God, in his righteousness, peace and joy in the Holy Ghost, to the fulness of the stature of Christ.

Christ our Sanctification and Redemption:

In the righteousness of Christ you will, by remaining faithful, and persevering, grow in the knowledge of God, even to the fullness of the stature of Christ, and as justification, or his wisdom and imputed righteousness goes before sanctification, you may have forgiveness of sin, and peace with God, yet this latter blessing may be withheld for a time, in the wisdom best known to himself; but as even this is to work together for good to them that love and fear God, the young christian has nothing to cause him to dispair, but to strive in his duty for this blessing also, and no doubt it will be granted; in due time, the operations of the Holy Spirit will be more clear and sensible to your understandings and souls, and ye will freely cry Abba, Abba, Father, and have a nearer intercourse with God, and your joy will more and more abound; your souls will be as watered gardens, by the refreshings from the presence of the Lord, the great Fountain

of love and goodness, and they will be as rivers meandering and shining in the ocean of his love, reflecting the beams of the glorious Sun of Righteousness. All now is peace, love and gladness within your hearts, and your spirits are lifted up and your souls sing for joy. And well may ye rejoice, seated in high and heavenly places—the abode of Holy Angels—though Christ Jesus, the author, finisher, sanctifier and rewarder of our faith, whose promises are sanctified to your souls and his words are no longer a terror, as they are to to the unconverted; no, his words and commands are your delight, and with Holy King David you can say, "Lord, your commands are holy, just and good, and the rejoicing of my heart;" you will delight in often walking in this garden of Eden, to meditate in the inspired pages, to be refreshed and pluck the flowers—promises to christians—to cheer you on your pilgrimage through this desert world, to brighten your souls to contemplate the beauties of Paradise, and soar to the regions of glory, to behold our brethren the sanctified and redeemed of the Lord, blooming in the effulgent glory of God, and reflecting the beatific Deity, and listen to the Angelic chorus singing the song of Moses and the Lamb, and giving vent to their praise in their most divine and holy strains, crying Holy! Holy!! Holy!!! Lord God Almighty, Jehovah, Thou King of Saints, Hallelujah! Hallelujah!! the Lord God Omnipotent reigneth."

Such is the life of God in the soul, the having Christ for wisdom, righteousness, sanctification and redemption, to walk with God in holiness; in his holy temple, where his honor dwelleth; to be the children whom he delights to honor and bless with every choice blessing from Mount Zion; "Because he hath set his love upon me, therefore will I deliver him, I will set him on high, because he has known My name, he shall call upon me and I will answer him, I will be with him in trouble, I will deliver and honer him. With long life will I satisfy him, and shew him my salvation."

O! but these are precious promises to the sanctified and redeemed of the Lord, who ever beholds us from his high

and holy throne; supplies our wants and blesses us with love, peace and joy in the Hloy Ghost. Yea, God doth in his Saints delight:

> "He looks mid circumvolving spheres,
> Complaisant on his ransom'd heirs,
> More dear than all his works beside,
> Bless'd souls for whom the Saviour died."

We have considered the creation to behold the wisdom of God displayed, and were astonished at the stupendous magnificence presented to the natural eye, and his goodness to man in the productions and fruits of the earth, and the unlimited power over every other creature conferred upon him. But in the work of redemption we view him far above the work of creation. O his love manifested through his condescension to appear in human form on this earthly ball, to become a sacrificial Lamb, to atone for the sins and iniquity of an ungrateful, miserable and wretched human beings. Through Emmanuel, God with us, did he out of love to our souls accomplish this, so great a work on Calvary, then bruised the serpent's head and took away the sting of death, and triumphed over the grave; now may all the redeemed of the Lord sing and rejoice in our God and Saviour, and say to death, "O death where is thy sting? O grave where is thy victory? thanks be to God which giveth us the victory through our Lord and Saviour, Jesus Christ." Yea our blessed Father will redeem our souls from the power of the grave; therefore with the psalmist David we may exult and exclaim, "Our hearts are glad, and our glory rejoiceth; our flesh also shall rest in hope, for we know that our Redeemer liveth, and that he shall stand on the latter day upon the earth." Yea verily, the blessed Jesus is coming again, He is coming! He is coming!! arrayed in glory and majesty, and power; in his own glory and the glory of the Father, surrounded by all the shining, holy, heavenly hosts, of Angels and his redeemed Saints, when He will hold a general resurrection; and we, his saints, shall have our bodies redeemed

and glorified like unto his glorious body, and then shall the love of Jehovah and the glorious work of redemption be replete in gracious relief to the manifestation of both parties; the redeemed and holy, and to the unsanctified and unholy; when all the world from beginning to end shall stand before Him; the redeemed with the Holy Angels sing with joy unspeakable and full of glory; and rejoice in their God and Saviour, but the rest, those who slighted his love and would have none of his redemption and holiness, are, with their father the devil sentenced to wretchedness, and will be cast by the King of Saints and of Glory, into endless torments, into hell, where the worm dieth not and the fire is not quenched. Then also shall the redeemed, with the holy angels, inherit the new heavens and the new earth, and sing praises and hallelujahs, unto the Father and unto the Lamb forever and ever. Amen

DISCOURSE X.

THE BLIND RESTORED TO SIGHT.

Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus, made clay and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. [*John*, 9*th Chap.* 10*th* & 11*th verses.*

O how numerous and lamentable are the afflictions of the human family in consequence of the wrath of God, entailed upon the same, on the disobedience of our first parents. Dreadful are the issues flowing from the vials, even in this life, but how much more terrible and awful to those who neglect the salvation of their immortal souls, who die in their sins, in that which is to come; in that of endless duration, where the worm dieth not and the fire is not quenched. Man, created at the beginning innocent and holy, like unto the Angels of Heaven, without those concomitant evils to which he is heir to now, and has been throughout all ages of the world, from the time Jehovah pronounced the curse, "in the sweat of thy face shalt thou eat thy bread;" and also, "dust thou art and unto dust shalt thou return." From this period the whole creation has been travailing in pain together until now; the earth bringing forth thorns and thistles, and groaning and languishing on account of the misdeeds of her inhabitants, who in the goodness and mercy of God, were, and are still visited by severe judgments; burdens of gracious plagues and sores are laid upon the children of men, which in the wisdom and providence of God, are to redound to their temporal and eternal welfare, and also to the glory of the Most High; for God, who is over all and blessed forevermore. is a jealous God and will never permit his glory to pass from him, neither will he give it to another.

In consequence therefore, of His Omnipotence, the devil, his adversary, can never rob him—although he is a robber and murderer—but will always be confounded, overthrown, and trampled under as he was when in the glory of Heaven he essayed to be as the Most High, when he became the vilest of all creation; the father of lies, sin, and iniquity, and all abomination and crime; and the Lord God bound him in chains of ignorance and darkness, and cast him out into the earth, and here on earth he has been the cause of all this estrangement from our heavenly Father, contempt of his word, and consequently, misery and wretchedness of poor, frail human nature; darkness and blindness, and death temporal, as well as spiritual and eternal.

O how much more awful would have been the state of our forefathers and also ours, had not our blessed God promised a Saviour immediately after the fall! had he not sent Him to our relief in due time as predicted; had not Jesus passed to and fro among us, as a physician, to alleviate our misery, to cleanse us from the leprosy of sin and iniquity; for when we were dead in tresspasses and crime, the blessed Lord appeared among us to prepare a balm to heal our wounds; to cause the blind to see, the lame to walk, the possessed of devils to rejoice in God, and to raise the dead to life. Christ was emphatically the light of the world; the day-spring from on High, to those who sat in the shadow of death; the glorious Sun of Righteousness to illuminate the dark places of the earth; to shine into the hearts where cruel devils had their habitation, and cause them to flee before his presence; then imparted his miraculous grace, illuminated the souls and understandings, and erected his temple of holiness in their hearts, and shrine of praise in their breasts, and sinners could leap, rejoice and praise God; who were before blind, lame, impotent, and deaf and dumb.

As by one man sin entered into the world, and death by sin, so by one man, Christ Jesus came also salvation; righteousness and holiness, love, peace and joy in the Holy Ghost;

eternal life; the promise of the life that now is, and of that which is to come; through faith in Him as a Prince and a Saviour, in whom alone is remission of sins, justification, sanctification, and *everlasting* life: who is indubitably "the Way, the Truth and the Life;" and none can ever come unto the Father but by him, for our blessed God sent him into the world to become a propitiation thereof, so that "He might be just and the Justifier of him that believeth in Jesus."

It is evident that by faith we are made whole, even saved from our sins; to live and move and have our being in holiness in Christ, "Who is the resurrection and the life, and whosoever believeth in Him though he were dead yet shall he live, and whosoever liveth and believeth on Him shall never die." As therefore faith, and only faith, brings the blessings from above, the astonishing miracles which Christ wrought, were thus awarded to those who had confidence in and believingly came unto Him, craving the boon which they stood in need of to increase their comfort in this life, and some for their eternal well-being, and none that ever came thus were ever sent empty away by the blessed Emmanuel, but had their wishes gratified, and thus this blind man received his sight:

Stupendous miracles are wrought,
  And water into wine does flow;
At the Omnipotence of his word
  The lame are heal'd in soundness go.

Behold the blind their sight receive,
  The lepers cleans'd and freed from stain,
The possess'd of devils does relieve,
  And deaf to hear restores again.

The sick and the dying he heals,
  And to life again the dead does call,
Thus his power divine reveals,
  And with compassion looks on all.

O mark his virtue at the tomb,
  Of him with whom he was intimate,
Overpower'd and weeping, cries, "come!"
  Behold dead Lazarus' whole made.

The blessed Saviour constrained by Infinite love, sojourned as a stranger and pilgrim on the earth to befriend poor, wretched sinners, to do them good; to become their Redeemer, and also to glorify God the Father, in whom the works which he did were wrought; as he informed his disciples, that his doings might be made manifest, and that for this purpose this man was born blind, and that it was not on account of the sins of his parents, although sin and iniquity are the primary cause of all blindness, distortion, disease, and death.

It appears that our blessed Lord made an ointment of clay moistened by his spittle, and put it on the eyes of the blind man and commanded him to go and wash in the pool of Siloam; he went as he was bid by the Lord, washed in the pool and came seeing. His neighbors were greatly astonished, knowing that he had been blind from his birth. "Therefore said they unto him, How were thine eyes opened?"—He informed them by saying that, "A man that is called Jesus, made clay and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash, and I went and washed, and I received sight."

Jesus after having anointed his eyes, passed on his way to administer to others, progressing in his mission towards its final accomplishment, when he should bruise the devil's filthy head, break the chains of hell, and set the captives free; when he should accomplish full salvation, by his atonement on Calvary, by satisfying divine justice on the cross; behold him on Calvary's heights, his tender hands and feet pierced by rugged nails; thus pinioned to the accursed tree, he hangs between heaven and earth amid the vilest of the vile– amid murderers—and he himself accused as viler still, although innocent and holy, and without guile in his mouth; with love, pity, and compassion, he looks down upon his enemies; his persecutors, blasphemers, and his murderers, and prays, "Father forgive them for they know not what they do." O that you would contemplate the sufferings he endured, that you would

behold the great change in his countenance in consequence of the agony he is in for your sins; yea for your sins he then agonises and groans in spirit. O the awful, the terrible death he endures for you; O shall his unbounded, boundless love, his dying love, avail nothing with you miserable wreched sinners just on the brink of hell, ready to drop into the pit prepared for the devil and the damned, from the foundation of the world? Shall I repeat, has his holy, angelic, god-like, dying love, which induced him to come to your relief so that you might not die, but live, avail you nothing? will you remain in your hard, impenitent state, your dreadful aversion of holiness; of a life of Godliness, your very hatred of God and his words, while he does all for your conversion, for your deliverance from the bondage of the devil and his filthiness, and from death and hell; will you still continue to resist the blessed God in his merciful and indescribable efforts to save you from being cast into the lake of fire and brimstone; do despite to his holy spirit of grace, to apply the blood of Jesus, to cleanse you from your sins; behold how it flows in healing streams from his hands and side, and feet and head. O how precious it is to cleanse from all sins, as all know who walk in holiness with God; and O will you, O wretched creatures, will you trample this holy, this sanctified blood of the Lamb of God under foot, and like stubborn swine and dogs run headlong into hell! O how can you be so ungrateful to yourselves, your poor dying souls, and your Maker's love, who also wishes to be your Saviour, to pluck you as brands from everlasting burnings! How can you be thus unfeeling? your hearts be like the nether millstone, against the love, the mercy, and the goodness of our beloved God; not knowing that his goodness has a tendency to lead you to repentance, but go on in your folly and madness, until like Dives, you are brought to feel for your poor souls in hell, although you never could this side of it.

God is essentially LOVE, as is abundantly manifest thro' this, his atonement on calvary, in the character of his only

begotten Son Emmanuel, and also in many works wrought previous, and since, to convince sinners that he had no delight in their death, but rather that they would repent and live. "Turn ye, Turn ye, for why will ye die," is the language of Jehovah, constrained by Divine Love, and made manifest to poor dying sinners, to warn you to flee from the wrath to come; to work out your soul's salvation ere death puts a period to your mortal being; ere you are cut down as the grass, and your glory perishes as the flower thereof; ere you are summoned out of time into a never, no never ending eternity; ere you are called to the bar of Christ, the Judge of all the earth, so that you be not doomed by him to endless perdition; be expelled from the presence of His glory and Majesty forever and ever, into the place prepared for foul spirits, for devils, where neither love nor peace can possibly exist, for devils cannot love, neither is there any peace for them nor the wicked, says Almighty God; for those who have their delight in all manner of abominations, who drink down iniquity as an ox drinks down water; who revel in darkness and things pertaining to death; who commit the grossest crimes, and are not sorry for their hellish deeds, but have the effrontery and impudence to glory in their shame, presumptiously mock God in his glory, and mouthe the very heavens; children of darkness who shun the light like the owl, lest their robberies, their murders, their whoredoms, their witchcrafts, their workings with familiar spirits, their drunkenness, their abusing each others bodies by the hellish abominations and infernal inventions of filthy devils, their adulteries, their fornications, their extortion, and other crimes. I say who shun the light lest their doings of darkness and death be made manifest and reproved, and who harden their hearts and stiffen their necks, lest they become converted and Christ should heal them; who love darkness rather than light because their deeds are evil; whose consciences are seared as with an hot iron; to whom blindness has happened and who wallow in filth as swine in the mire; the odours of

their abominations ascends up continually unto the throne of the Eternal, and offends the nostrils of Jehovah; in consequence of whose wrath—for God is angry with the wicked every day—"their destruction lingereth not, and their damnation slumbereth not." Such a people as above pervaded the earth at the time of our blessed Saviour, they hardened their hearts, stiffened their necks, and shut their eyes—that is blinded their understanding, lest they should be brought to a knowledge of the truth as it is in Jesus, whom they persecuted from city to city, and would have none of his reproofs, nor admonitions, denying that he was the predicted Emmanuel—God with us—and his prerogative of the Messiahship; his exalted commission from the Majesty on High, from Jehovah, "to heal the broken-hearted, liberate the captives, set the prisoners free, proclaim the acceptable year of the Lord, and comfort the mourners in Sion; to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of Righteousness, the planting of the Lord, that he might be glorified. Notwithstanding all the exertions of our ado able Lord to enlighten the people, for saith he, "As long as I am in the world I am the light of the world."—Darkness remained covering the earth, and gross darkness the people—inflated with pride and ambition, the leaders were ever busy inflaming by their conversation multitude to acts of ungratefulness against the giver of every good and perfect gift; who now sojourned among them in human form, although Divine in his nature, to effect the salvation of the world. Stupendous miracles were wrought to alleviate the wretchedness of men; it was also apparent from all his works that they were from above, and no one could open the eyes of the blind unless he was from God; but they denied the Divinity of Christ, "Therefore said they unto him, How were thine eyes opened?"

Jesus having finished his course; having ended his mission on earth; having accomplished salvation for the world, and

having assumed his Eternal Glory in Heaven, from where he rules the Universe and from whence he dispenses blessings temporal and spiritual, salvation and remission of sins to all that come unto him; and from whence he calls upon all men every where to repent, to do away all evil from before his glorious eyes, to work out their souls salvation while it is day ere eternal darkness and death comes upon them, ere they are turned into hell, to make their calling and election sure, so as to escape the evil which shall come upon all the earth to try men's souls; when the righteous shall be received into the joy of our Lord, and the wicked destroyed by his fury from the earth and the presence of his glory

"O ye blind straining at a gnat and swallowing a camel;" "ye blind leaders of the blind," why will ye not turn ere ye all fall into the ditch? why will ye not repent and live? Turn ye, Turn ye, for why will ye die? Repent, repent, the kingdom of heaven is at hand! "How were thine eyes opened?" is a question which the spiritual blind would do well to ask of those who had their understandings, their souls, through Jesus illuminated by the sanctifying influences of the Holy Spirit, applying his merit and righteousness for our regeneration, sanctification, and redemption; of us who have been thus reconciled to God and his holy image, and now have the mark of Christ upon our foreheads; give evidence that we have been with Jesus, been taught of him; have Christ in us the hope of glory, and are not ashamed to suffer reproach and persecution for his Name's sake. They would do well to ask, "What must we do to be saved?" and all the Saints of the Most High God will admonish them to repent of all their sins and to believe in Jesus, so that the day-star arise in their hearts, and the day spring to give light to them that sit in darkness and in the shadow of death, to cause the mist and the darkness to disappear, and their understandings to become enlightened, so that the glorious Sun of Righteousness may illuminate their pathway, and they be brought to see clearly that they have been fools and slaves

of hell all their lives, and now have found life, light, love, joy and peace in him of whom the prophets spake, even in Jesus the author, finisher and rewarder of faith.

He answered and said, A man that is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam and wash: and I went and washed, and I received sight.

Now, this man Jesus, spoken of by this poor man that had been blind, has opened a fountain from whence flow repentance and forgiveness of sins, a fountain much more efficacious than the pool of Siloam was at the moving of the waters by the Angel of the Lord, which descended at certain seasons for that purpose, so that he that first stepped into the water was healed of whatsoever disease or plague he was oppressed with. But the atonement of Jesus, the fountain of ever-living waters, is not only possessed of healing virtues at certain seasons, but at all times the restoring qualities are apparent, and sinners are invited to plunge into the purple stream and be purified from all iniquity; that is, repent to God, and have faith in Jesus Christ and his blood, which cleanses from all sin.

Perfect salvation is therefore attainable, and sinners may escape damnation if they will apply the remedy. God and his true ambassadors will clear themselves of their blood; if they die in their sins be their blood upon their own heads.—God has done his part to all nations from the beginning of the world, and will do so to the end of time, and swears "As I live, I have no pleasure in the death of sinners, but rather that they repent and live." Jehovah therefore, calls upon all men, everywhere, to make their peace with him; "to come and reason with him, and their sins, though they were as scarlet, shall become white as snow; and though they are as crimson, shall become white as wool." I, as the ambassador of the High and Holy God, make these things known unto you, and warn you to flee from the wrath to come, "for your covenant with death shall be disannulled, and your

agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it; for the Lord shall rise up as IN Mount Perazim; he shall be wroth as IN the valley of Gibeon, that he may do his work, his strange work, and bring to pass his acts, his strange acts. Now therefore be ye not mockers, lest your bands be made strong; for I have heard from the Lord God of Hosts, a consumption, even determined upon the whole earth." [Isaiah, 27th. chap.

The Lord Jesus made an ointment of clay and commanded the blind to go and wash; he did so and received his sight. Jesus has also accomplished salvation for the whole world; there is therefore now a balm in Gilead, there is a physician there, and all are also commanded to come to him to be healed, that they may see, hear, understand, be holy, and live. But say some, if Christ died for the sins of the whole world, then all will be saved, and there is no more condemnation to the wicked, and all will enter through the strait gate into heaven—swine and dogs along with the holy saints, these infidels would have it. Nay verily, but you are awfully deceived by your Father the devil, whose habitation you are; he speaks through you. Impossible! what! the haters of God and the persecutors of his dear children, his Saints, from city to city, until their life's blood is worried out of them, live together in a never-ending eternity! impossible! in a place too where all righteousness, holiness, and glory abound, where the Holy God, Jehovah, is enthroned, who can never, no never bear iniquity, and where holy angels minister unto him in His courts of Glory; worshipping and praising, and before whose effulgence the Cherubims and Seraphims veil their faces, worshipping and singing, Holy, Holy, Holy, Art thou Lord God Almighty, who was, and is to come; great and marvellous are thy works, just and true are thy ways, thou King of Saints; Hallelujah, the Lord God Omnipotent reigneth. Again, I repeat it, impossible that the vile, the abominable, the unbeliever, the scoffer at

God's word, the adulterer, the fornicator, the whoremonger, and the more filthy than swine, *the beastly buggurer*, the murderer, the robber, the drunkard, the extortioner, the witchcraft workers, the dealer with familiar spirits, with devils, which were cast out of heaven; to the end of the list of evil doers of one class or another. Never! no never!! But they shall all be destroyed with an everlasting destruction, from the face of the whole earth, and with their Father the devil, and all the apostate spirits, be cast into the lake of fire and brimstone, where the worm dieth not and the fire is never quenched, and where there shall be weeping and wailing, and gnashing of teeth forever and ever.

How dreadfully dark and benighted the understandings of the people are all over the world in this present century; averse to all that has a tendency to impart true wisdom and understanding, refinement and exaltation of soul, are given to all filthy lewdness. Even this nation, the most highly favored under heaven, has become, on account of the abominations of the people, a stink in Jehovah's nostrils, a huge dunghill of iniquity, therefore the following texts are very applicable to them, "Wherefore the Lord said, Forasmuch as this people draw near ME with their mouth, with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men—Therefore behold I will proceed to do a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Wo unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay; for shall the work say of him that made it, He made me not! or shall the thing framed say of him that framed it, He had no understanding." And while the Lord calls for mourning and repentance, the following texts apply pretty closely, "Behold joy, and gladness, slaying oxen, and killing sheep, eating flesh and

drinking wine; let us eat and drink, for to-morrow we shall die. And it was revealed in mine ears by the Lord of hosts, surely this iniquity shall not be purged from you till ye die, saith the Lord of Hosts." [Isaiah.]

"Let the potsherds strive with the potsherds of the earth, but woe unto him that striveth with his maker." Thus saith the Lord, the Lord of Hosts, the Mighty One of Israel; "Ah I will ease me of mine adversaries, and avenge me of mine enemies."

The salvation of Jesus avails nothing to those who are the enemies of his cross, who are the rebellious children, ever learning and never able to come to the knowledge of the truth, speaking evil of vital christianity, and the powers of true Godliness, which are a mystery to them; but what they know naturally as brute beasts, in those things they corrupt themselves. "Woe unto them, for they have gone in the way of Cain, and ran greedily after the error of Baalam for reward, and perished in the gainsaying of Core. Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." Nay verily, all they that trample under foot the words and blood of our dear Saviour, cannot *reasonably* expect to be cleansed from their filth. Suppose you were sick—as you really all are that are unconverted—according to the gospel, "impotent, lame and blind, and naked;" and a celebrated physician had a remedy that might, under the blessing of God, restore you to soundness, but for hatred against the physician, or some other cause, you will not call upon him for his cureall, you will not knock at his door to be relieved from your malady, and when he brings the medicine, or sends it to you, you trample it under foot instead of applying it as per his directions, you cannot certainly expect to be benefitted by it in restoring you to health; exactly so it is in the case of your salvation, you are diseased sinners, you are all dying mortals, and the blessed Christ is continually calling upon you to have faith in him, to knock at his merciful door

and it should be opened, to ask and you should receive free salvation, without money and price; be restored to soundness of mind and soul, so as to enjoy the blessedness of heaven, sweet communion with our blessed, Heavenly Father, and thus partly experience the peace and bliss of our brethren, the Holy Angels, and in due time be numbered with them in Jehovah's Glory, to serve, adore and praise him forever and ever. The blind man had to go as he was bid and wash; he did so and received his sight, and so will every one receive remission of sins that humbles himself, and does according to the words of Christ, and his true ambassadors. Proud Naman, as long as he remained stubborn, as long as he stiffened his neck, his leprosy remained upon him, but when he humbled himself and did as he was commanded he became purified, free from his disease; but had he not obeyed, he would have died in his filth; and so shall it be with every one of you; repent and live; disregard the call and you perish everlastingly, and be doomed into the lake of fire and brimstone. O, I therefore now warn you to be wise, to flee to the outstretched arms of mercy, extended by Jesus whose blood cleanses from all sins; to make your peace speedily with God, who wishes you well, who desires that you should be saved through the bloody sweat and agony of Jesus; which his boundless love caused him to endure for your soul's salvation, and who has no pleasure in your death, but rather that you would repent to God, have a vital faith in him and live. May hundreds and thousands yet in the eleventh hour, find forgiveness of sins, and be saved through Jesus.—and may all my brethren in Christ find abundance of refreshings from the presence of the Lord, whose "grace, may it be sufficient for our day," and "his strength be made perfect in our weakness;" and we may thus glorify his name, and depart rejoicing in our God and Saviour; have part in the first resurrection, and after the judgment morning inherit the New Heavens and New Earth, with the Holy Angels, and all the Redeemed from the earth, to worship God in his glory, sing his praise forever and ever. Amen and Amen.

DISCOURSE XI.

ON SPIRITUAL LIGHT.

No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.

For nothing is secret that shall not be made manifest; neither anything hid that shall not be known, and come abroad.

Take heed therefore, how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

[*Luke*, 8*th Chap*, 16*th*, 17*th* & 18*th verses.*

In this world of sin and darkness, where day and night reign alternately, artificial lights are absolutely necessary, for the convenience of man, and for the comfort and happiness of society; our blessed Saviour, therefore, refers to the lighting of a candle, and of placing it upon a candlestick, not hiding it under a bed, that those entering in may see the light. How much more miserable would the state of the human family be, were it not for this blessing from Him, from whom comes every good and perfect gift, the Father of light and glory. In Lapland, and other parts of the world, the people would be in almost total darkness—the sun shining upon them only a few hours a day, while darkness reigns predominant—the melancholy and forlorn state of the inhabitants dwelling in those regions may be easily imagined, even with the means and use of artificial light, their condition must be wretched in the extreme; and to add to this temporal, external night, the internal, the spiritual darkness of their souls, without a ray of light from the Eternal regions of Glory—as was the case until lately—to brighten up the prospects of a more glorious state after this was ended.

But within late years the glorious gospel light dawned upon those benighted people, and the Day Spring from on High, to enlighten them that sit in the shadow of death; consequently, the Day Star arose in many hearts, and illuminated many understandings, so that they now have joy and rejoicing in the glorious Sun of Righteousness, our blessed Lord and Saviour Jesus Christ, in the knowledge of the remission of sins through him, in being reconciled to the holy Image of Jehovah, who is not ashamed to be their Father, and honor them even above many of christian nations—so called —who, while they have the light will not walk therein, that they may be children of light, but love darkness rather than light because of their evil deeds; their abominations and crime.

Christ, in whom shone the glory of our Heavenly Father, "was the true Light, which lighteth every man that cometh into the world;" yea verily, for there is no other light than his in the whole Universe: when he said, "let their be light," while in the act of creating all things, and darkness held dominion, immediately, the resplendent Sun reflected his glory, with the milder moon; planets, and comets, and stars innumerable; all dazzling in splendor and brilliancy, exhibiting the effulgent glory and singing the praise of their great Creator, who is all "Light, and in Him there is no darkness at all;" in the perfection of His glory in heaven, no gloom or darkness can possibly exist; the glorious Cherubims and Seraphims veil their faces, while worshipping in Jehovah's glory, and the Holy Angels are all glorious as suns and stars; and as for human beings, they could not behold with their eyes of flesh the one thousandth part thereof, for none can behold God, as he is, and live.

The blessed Christ, when here below, was emphatically the light of the world; for says he himself, "While I am in the world I am the light of the world;" I therefore, forwarn you all to beware of false lights, whether directly from the devil, the old beast and infernal conjurur, through his magic

and witchcraft-workings, or whether by men, who pretend to reflect the light and glory of the Deity, but are wolves in sheep's clothing; by scrutinizing them a *little* you will easily discern their hypocrasy, for they cannot bear to be examined closely, particularly by the chosen of the Lord, because of the perniciousness of their fruit, "for," as it is written, "by their fruits ye shall know them;" be ye, therefore, not deceived, I caution you, be ye not deceived by them, for the scripture says expressly that in the last days there shall be many such abroad, and that if possible, they would deceive the "very elect;" by looking at men and things how do you conclude as respects the indication of the present times; earthquakes, famines, pestilences, wars and rumors of wars; men's hearts failing them for fear, and by beholding the things that are coming upon the earth; there shall be a great falling off in the church, and it shall be as at the time of Noah and the destruction of Sodom and Gomorah; and are not these signs predominent now, and the abominations and crimes perpetrated by the people like unto those of the old world, and particularly of Sodom and Gomorah.

Our adorable Saviour while going about doing good to the children of men, healing their sick, restoring their blind, cleansing their leapers, liberating their possessed of devils, thus setting the captives free, preaching the acceptable year of the Lord and urging men to repentance, to a holy walk and conversation, to have faith in him as the true Messiah and only Saviour, thus have the promise of the life that now is and that which is to come, for says he, "None cometh unto the Father but by me." "In him," therefore, "was Life, and the Life was the Light of men;" and the light shineth in darkness, and the darkness comprehended it not." Yea, verily, darkness covered the earth and gross darkness the people, who indulged in all manner of idolatries, were given to bigotry and superstition; alienated from a life of godliness; living without hope and without God in the world; who were strangers to the covenant of promise;

self willed, perverse and stiff necked; whose hearts were as adamant or the "nether millstone;" who went about establishing their own righteousness in the face of the glorious Sun of Righteousness, who was now sojourning upon and illuminating the earth; but these deluded creatures of darkness could not comprehend nor understand the wisdom of God in the face of our Lord Jesus Christ; O the riches both of the love and wisdom of God, in sending his only begotten Son to atone for the sins of the world.

Notwithstanding his miraculous deeds, his heavenly lessons, his instructions in the way of life. enlightening the dark souls of men which sat in the region and shadow of death; his deeds thus wrought in God reflecting his glory produced a fame which could not be suppressed, but spread into all lands. Notwithstanding I repeat, all his virtues thus made manifest, the world knew him *not*, and "He came unto his own and his own received him not." "But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name."

All christians are compared to lights: "ye are the lights of the world," says our blessed Saviour, and "let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Some christians may be compared to suns, others to stars of greater or less magnitude, shining and reflecting the glory of their God and Saviour, in love to him and our fellow men, in keeping his commandments, and worshipping Jehovah in the bauties of holiness, attributing all the praise to him, who is God over all, blessed forevermore; in bringing forth fruit unto holiness, thirty, sixty and an hundred fold. We are likewise, "the excellent of the earth and the salt of the earth;" let us, therefore, walk worthy of our high and holy calling, redeeming the time for the days are evil, not minding the things of time, which are perishable, but those more enduring which pertain to eternal life. "For all flesh is as grass and all the glory thereof as the flower of the field, the grass

withers, the flower thereof fadeth away, but the word of the Lord endureth forever." O that we may always have a living faith in our blessed God, the Rock of our Salvation, and tremble to disobey his words and commandments, but by keeping them, evince our love to our Heavenly Father, as our blessed Saviour says: "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him," St. John, 14th chap. We are, therefore, the temples of the Holy Ghost, let us walk unblamably in holiness with God as our brethren before us also did, Enoch, Abraham, Isaac and Jacob; Elijah and David and all the other prophets and glorious Apostles of the Lamb, and the noble company of Saints and Martyrs who suffered for his name's sake and testified to the truth as it is in Jesus, and who ended their course with joy and are now rejoicing in the blessedness of heaven. O that we may tread the paths of peace and holiness, that our delight be more and more in God, and to meditate in his word to be, through faith in Jesus, refreshed from his immediate presence, so that by the accompanying duties of fastings, prayer and praise, our souls may always be as watered gardens; as cities on hills and lights that cannot be hid, elevated through Jesus, into high and heavenly places, reflecting at all times and in all places the glory of our dear Saviour; that the language of our hearts may be at all times like unto our brother St. Paul's: "for us to live is Christ and to die is gain," and "that we would rather be absent from the body and present with the Lord," and finally, "that we have fought the good fight, have finished *our* course, have kept the faith." "Henceforth there is laid up for us a crown of righteousness, which the Lord, the righteous Judge, shall give us at that day: and not to us only, but unto all them also that love his appearing." May we be thus prepared with the loins of our minds girded, our lamps with oil supplied, trimmed and ready to meet our glorious Heavenly

Bridegroom, to enter with the Holy Angels and all the redeemed Saints, into the marriage supper of the Lamb, and sing with them the high praises of our blessed God and Saviour, forever and ever.

The above refers to individual members of Christ's church, descriptions of the luminaries contributing to her glory, and are the real glory of nations, that which is esteemed and appreciated in the courts of light on high, by the King of Glory, Jehovah, who is all glorious and attended by ministers reflecting his splendor; their heaven is the perfection of grandeur, pomp and dignity, majesty and glory, where no darkness at all exists, but indescribable dazzling brilliancy; righteousness, holiness and eternal glory; therefore the earthly glory of nations is nothing, less then vanity in comparison to the perfection of beauty displayed in the third heavens where the Deity is perfect, where the King of Kings is enthroned and holds his levees; where the God of battles has his shining hosts all in glorious array, where the Cherubims and Seraphims, Angels and Arch-Angels, together with hosts of Saints and Martyrs, are attending on Jehovah in his resplendent glory; the nearer the nations of the world approach the splendor on high the more exalted they are, as the Most High is all light, lustre and glory, and apart from Him is all darkness; the sun, moon and stars which illuminate the earth reflect only part of the blessed God's glory, and was it not for this we should be in utter darkness, therefore all the nations of the earth combined cannot compete with the glory of the Lord God, they are absolutely insignificant and cannot possibly pretend thereunto, except only by practicing righteousness and holiness, for all their other gaudiness, show, and trappings are perishable as the fading leaf of autumn and their glory disappears as the misty cloud of the morning, their fleshly bodies turn to corruption and their never dying souls descend into the never ending gulph of despair and torment, where darkness reigns supreme and foul demons have their habitation.

Thus the lying vanities of earthly nations are disposed of by Jehovah—who reigns supreme—from the presence of his glory; the souls and bodies of Kings and Queens, Lords, high Captains and mighty men; high and low, rich and poor, indiscriminately into the bottomless pit, for God is no respecter of persons; "the soul that sinneth it shall die." The greater number of true christians, the lights of the world, among the nations of the earth, the greater also the heavenly radia, and therefore by consequence the nation having the the largest number of the most devoted and zealous men in the cause of Christ, of the most righteous and holy champions for the truth; heroes to fight the battles of the Lord;—"Curse ye, curse ye bitterly the inhabiters of Meroz, because they come not up to fight the battles of the Lord;—the battles of the Lord against the Mighty." Christ, our blessed Saviour, inculcates mercy and that we should pray for our enemies; I introduce therefore, the above curse not to bear particularly upon this nation, but to put persons in mind that the battles of their souls and for the glory of our blessed Heavenly Father are the most important. The nation outnumbering in this respect, has some cause to boast of and to glory and receive the approbation of the Lord of Hosts; while those that make earthly things their pride, glory in their shame and are an abomination in the sight of heaven, and less than the small dust of the ballance, and lighter than vanity.

The champions of the cross, the true lights of this nations, seem to be very few in number, and far, very far apart, although the land is full of churches, and churchgoing people, but when you examine them closely you will find the greatest number to be like unto the Jack-o-lanthorn, or mysterious lights arising from marshes, all deception, and whose glory emanates from the bottomless pit: the real fact is, they have none are under the control of the old deceiver, Satan, and consequently hate the Father of light and glory, from whom cometh every good and perfect gift; because of their evil deeds and works of darkness, they ever shun the light, lest their

deeds should be made manifest and reproved; therefore, persons at a distance are often misled, and made to believe that this and that nation are truly refined and exalted, when alas, their righteousness and holiness is but too much like the chaff of the mid-summer's threshing floor, which the wind drives away; it is all a fictitious fabrication, like unto filthy rays, akin to theirs who slew the "Lord our Righteousness," and can never be approved of by him who is altogether Holy, and commands all men every where to repent and be Holy as he is Holy, and whose eyes are as flames of fire; it is therefore impossible to mock or deceive him with a foreign article, with self-righteouness, and finally enter his kingdom by saying, "Lord, Lord, we have prophesied in thy name, we have cast out devils in thy name, and done many wonderful works," when he shall reply and say, "I never knew you, depart from me all ye workers of iniquity, into the lake of fire and brimstone, prepared for the devil and his angels, from the foundation of the world."

For nothing is secret that shall not be made manifest; neither anything hid, that shall not be known and come abroad.

The disgraceful deeds, the humiliating acts, to human nature, which filthy sinners have the baseness to commit with one another in the dark, although apart "from the excellent of the earth," and obscured from mortal sight, from those that are "the lights of the world;" yet they are surveyed by the Eye of Omniscience, by the Eye of Him with whom we have to do, and who seeth into the dark chambers of the earth, who is every where present; yea, the Holy God beholds the midnight murderer with his hands imbued in blood, and hears the screams of the innocent victim that fell his prey; the brutish drunkard in his night revellings at some brothel, while his wife and children are neglected and in want, he only too often spends their hard earnings together with his own, and then insults and beats them about like a foul demon; the yet more beastly buggurer at his dirty work,

disgracing human nature by his low, filthy operations; disgusting the nostrils of Jehovah who is every where present, and although he may think no one knows it or sees him, yet his abomination shall be made manifest; to all these, worse than beastly creatures, I would say, yet not I but the Lord in me, remember Sodom and Gomorrah; the unprincipled adulterer, destroyer of domestic peace, family comfort and happiness, by defiling his neighbour's wife, who was esteemed sacred to him before God and man; the fornicator and vile seducer of virgin innocence, by his sly artifices ruining for life the fair prospects of many a one, who like a lovely flower, amiable and sweet as the lilley, and that might have been the joy of her parents and afforded many happy hours of Angelic bliss to a kind husband, is thus blasted in her early bloom and doomed to wither and decay, and end her days in despair, surely a just God will speedily bring such wretches to account; the robber and the thief, who too lazy to earn an honest livelihood, rob the sojourning stranger and plunder their neighbour's houses; the gambler at his midnight board, surrounded by his brethren, think they have excluded themselves from all eyes, not reflecting that there is one which scans the nethermost parts of the earth and hell, which they cannot possibly escape, for God looks throughout all worlds and beholds the minutest objects in the most distant part of the Universe, let them dread his vengeance; the oppressor; the extortioner; the spoiler of widows and orphans; the profane swearer and Sabbath-breaker, with many other abominable crimes which men commit openly and in secret, they shall all be made manifest, for the mouth of the Lord hath spoken it. And last though not least, but of enormous magnitude, the witchcraft worker and dealer with familiar spirits, who is in direct intercourse with the spirits of hell and darkness, in league with the devil, the greatest enemy of his soul, yet he puts himself upon a level with him, and has continual communion with these foul spirits to annoy and torment his fellow-beings, and commit all manner of filty lewd-

ness, abominations and whoredoms, and thinks he is secure in secretly co-working with these infernal demons, yet his works of darkness shall be known, and his nasty deeds shall come abroad.

But when a nation is thus degraded that this last crime is considered as wisdom, and esteemed rather an accomplishment than otherwise, so that the children of parents are instructed in this hellish "*black art*," and the whole country is enshrined in its infernal and pernicous influences, when a nation has become thus beastly, like unto the Sodomites lost to all decency and shame, committing iniquity with greediness, and glorying in their shame, having put the fear of God away from before them, from out of their hearts, trample under his holy words and commandments, and the laws of their own country, which no doubt good men, under the influence of the Holy God, have framed for the punishment of evil-doers, and preservation of the peace, comfort, and happiness of the people, it requires but little sagacity to be convinced that their downfall is near at hand, and a just God will avenge himself upon a nation like this. The following therefore may not be much amiss, "Wherefore hear the word of the Lord, ye scornful men, that rule this people, because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made him our refuge, and under falsehood have we hid ourselves; and your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you: for morning by morning shall it pass over; by day and by night: and it shall be a vexation only to understand the report." [Isaiah, 28th chap.]

Take heed therefore how ye hear; for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

As in the beginning part of this discourse, so here again, I caution you to beware of "false lights;" for all men have not a living faith in Jesus Christ, our Lord, Saviour, and Mediator, but give heed to seducing spirits and doctrines of devils, according to the written word of our dear Lord, that so it should be in the last days; it is stamped upon the features of the times, and their indication is, that verily we are in them now, and that this is the *period to try men's souls*—Lord Jesus be merciful—when all the world have gone astray, have gone a whoreing, with strange inventions—with familiar spirits—are therefore on the side of the devil, in league with legions of these wicked spirits, and in open rebellion and war against the Lord of Hosts, who will, in due time, bring all their pride, their pomp and their glory, unto the dung-heap; and "the abomination and the mouse shall be destroyed together;" hell from beneath, is opening wide her mouth, and all the wicked, with the nations that forget God, with their Father the devil, and all his legions in the air, shall descend into it forever and ever. *Take heed therefore how ye hear.* "Faith cometh by hearing, and hearing by the word of God," very many are fond of novelty, in these times, have an ambition to create a fame for themselves and families at the hazard of their souls, and the ill effects upon society, upon their fellow beings, who suffer themselves to be lead about by them, which it is to be feared too many do, having itching ears for something new; to all such the text applies particularly, "Take heed how ye hear," keep yourselves to sound doctrine; the doctrine once delivered to the Saints, and if they speak not according to the "word and the testimony" reject them, and let the spirit of our Heavenly Father speaking in the Bible, particularly in the testament, teach you; and if any man teach any other doctrine than that taught in that holy volume of inspiration, "let him be accursed." Therefore, be ye aware how ye hear, compare the

language of men with the word of the blessed God and decide accordingly, lay hold on eternal life through faith in Jesus Christ, "for by grace are we saved through faith, and not of ourselves, it is the gift of God lest any man should boast," repent, therefore, repent speedily to God and believe in Jesus, and do his commandments, thus manifest your love to our God and Saviour, and lay up for yourselves treasures in heaven, "where moths cannot corrupt nor thieves break through and steal," but where, in the joy of our Dear Lord and Father, it shall endure and increase forevermore.

For whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

In temporals as well as spirituals we are commanded by our heavenly Father to be liberal to our fellow beings sojourning with us towards eternity; the rich are particularly admonished to practice humility and charity, to distribute to the poor, to minister to the sick and afflicted such things as they may want, to relieve them in their distressed states, and add to their comfort and happiness in this world, so that their hearts may become lifted up, inspired with gratitude, love, reverence and praise to their heavenly Father, the author of every good and perfect gift; who supplies the wants of all living creatures, and "not a sparrow falleth to the ground without his knowledge;" the earth is his, and the fulness thereof, the gold and the silver and the cattle on a thousand hills. The Lord of Life and Glory, therefore, has a right to command and expect worship and obedience from all his subjects, whom he assures that they shall be repaid with an increase, "with good measure, pressed down, heaped up and running over;" and that they that "cast their bread upon the waters shall find it again after many days;" these promises, fraught with such condescension and kindness from Jehovah, who is abundantly able to reward, in time and eternity, every one would do well to heed, for whenever he pleases he can send leanness upon the earth, into the souls of the children of men, and whenever he pleas-

es can cause the earth to abound, and also the souls of the children of men, spiritually, from Mount Sion, with love, praise, and joy in the Holy Ghost; with wisdom, righteousness, sanctification and redemption; yea verily, with full salvation, if they apply properly for the blessing, by repentance to our blessed God and by believing in Jesus Christ, manifesting love unfained, by keeping his words and commandments, and walking unblamably with him in holiness; an increase of grace shall be given to all such, for the mouth of the Lord hath spoken it, and by enduring to the end eternal life and felicity, in Jehovah's kingdom of glory.

The Almighty Father blesses all his children more or less with earthly substance, with treasure to be sure, that is perishable, and doomed to decay as the grass of the field, but then for a season, for timely use, it is very desirable for the preservation of the life that now is, for the comfort and happiness of the human family; therefore, those that have much are commanded to be liberal to those that have none, for the Good Lord delights in the cheerful giver; as for instance, the Widow's mite, who with a cheerful heart threw into the treasury all her living, and thus manifested her love to God and her neighbors, and laid up treasure in heaven. "He that loveth silver shall not be satisfied with silver, nor he that loveth abundance; the earth is for all; the king *himself* is served by the field." It is, therefore, wisdom not to over value the things of time, the riches of this world, for they are not lasting treasures like unto those from above; the salvation of the soul through the exercise of faith in Jesus Christ our Lord, for by our faith we overcome the world, its riches, pleasures, pomp and vanity, and quench every fiery dart of Satan. Let us always covet the best gifts, read and hear the word understandingly, so that we may abound and have increase of knowledge, wisdom and understanding; faith, hope, peace, love and joy in the Holy Ghost; thus employ our talents to the very best advantage; "for whosoever hath to him shall be given"—according to our text, shall we have greater and continual blessings flowing to us from our Heavenly Father,

the Most High God, while those who bury their talents, or make use of them hypocritically, despising the true gifts of God, although they may seem to have, yet are they but as "sounding brass and a tinkling cymbal," "and whosoever hath not, from him shall be taken even that which he seemeth to have." Hear! Hear!! O ye dying mortals, hear the words of the Lord, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die." "Turn ye, therefore, Turn ye, for why will ye die," "He that believeth not shall be damned;" Surely no one, according to reason, ought to desire damnation in preference to the blessings of salvation; therefore abstain from all the works of the former and flee from the wrath to come, "for it shall be a vexation only to understanding the report," when Jehovah arises to shake terribly the earth: Flee, therefore, flee from the wrath near at hand; be reconciled to the Lord God, make, speedily make your peace with the Almighty, so that shortly, when he comes to make up his jewels, ye may, with all the redeemed of the Land, have an entrance administered abundantly, into his everlasting kingdom of Glory, through Jesus Christ our blessed Lord and Saviour, there with Abraham, Isaac, and Jacob, and all the Holy Angels, and redeemed Saints and Martyrs, unite in songs of praise to our Glorious Eternal Father, to whom be all worship, thanks and adoration, dominion and power, both now and forever. Amen, Amen.

DISCOURSE XII.

ON OBEDIENCE.

See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth; much more shall not we escape, if we turn away from him that speaketh from heaven.

Whose voice then shook the earth; but now he hath promised saying, Yet once more I shake not the earth only, but also heaven. [*Hebrews, 12th, chap. 25th & 26th ver.*

Our blessed Father mercifully befriended our first parents immediately after their sinful transgression, although he drove them out of Paradise, and deemed it necessary to lay a curse upon them and their posterity to the end of time; yet nevertheless his Almighty love constrained him graciously to condescend to acts of kindness and mercy for their comfort and happiness here below, and giving them laws which were "good, and just and holy;" so that by the observing of them, they might again return to our blessed God, and know him as a reconciled Father, be fully reinstated to his Holy Image, to love and enjoy him in the beauties of holiness and worship him in spirit and in truth, by reverence and obedience draw down the blessings of the Most High upon themselves and their offspring, whom they were commanded by the Lord to instruct in the path of wisdom and understanding; when they sat in their houses, when they walked by the way, when they laid themselves down, and when they arose up; their mouths were to talk of the love of their Heavenly Father, make known to their children his mandates and train them up to repeat the word of the Lord, fear, honor, love, and reverence the Deity, so that prosperity might attend them, and they might have peace in their borders, and

their gates might be praise, and at the destruction of the wicked they might take refuge in the Rock of their salvation. Thus Abraham instructed his son Isaac, and Isaac taught Jacob, and Jacob the twelve patriarchs, and they their offspring, and every good and wise man his children, so that the rod of the wicked may not come nigh them, when the wrath of the Lord God of Hosts is kindled to destroy the seed of the serpent.

See that ye refuse not him that speaketh. Pharoah the proud, the haughty and uplifted monarch of Egypt, whose grievous oppressions of the children of Israel, the dear people of the Lord of Hosts, his perseverance therein, and laying even heavier burdens upon their shoulders, too heavy to be borne, after Moses the man of God reproved him for his rebellion against his maker and preserver, he disregarded the words of Moses, and went on in his hardened and stiffnecked course, sinning and drinking down iniquity as an ox drinks down water, and thus became more and more obnoxious in the eyes of Jehovah, who deemed it therefore necessary from time to time to admonish him by sending Moses and Aaron to desire him to let the children of Israel depart out of his country, to serve the Lord their God, to sacrifice unto Him and worship and praise Him as they were commanded; but none of the words of Moses and Aaron were heeded by the stubborn Pharoah, consequently the judgments of the Almighty descended upon him and his people, and he was dreadfully tormented, and his people were pressed sore by different plagues, until at length he consented to their departure, but soon followed them with his hosts, when all were overthrown and perished in the Red Sea; their poor souls thus descended and found an asylum in hell; and so it was with the Sodomites who disregarded all the words of holy Lot, and fire and brimstone was sent down by the Lord God out of heaven and devoured them, and thus they went to their own home; and so also many proud, cruel, wicked and filthy Sovereigns, nations, and people since, among

whom was the worse than beastly Nero. O Lord God Almighty, deliver us speedily from such abominable creatures. And also the Romans, akin in their infernal work to the Sodomites, and the devils in hell, who were therefore their brethren, and they shall likewise have one home, the lake of fire and brimstone forever and ever, with all others that lead similar abominable lives, and disregard the warning voice, flee!! flee!!! flee!!!! from the wrath to come.

For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven. Jehovah, when he speaks let all the insignificant nations of the earth stand in awe, and if it is not in love, but rather in wrath on account of the departure of the people from him, the only true, living, and everlasting God, let them bow, let them fall down before their Maker.

"Before Jehovah's awful throne,
Ye nations bow with sacred awe;
Know that the Lord is God alone,
He can create and He destroy."

Yea, verily, when the word of the King Eternal, Immortal and Invisible is against them, then let them fall down and howl on account of their abominations, let them lay their mouths in the dust, rend their hearts and clothe themselves in sacloth and ashes, and repent them of all their filthy abominations and crime; let them weep, be afflicted, and distressed for their sins of enormous magnitude; for their abominable, hell-deserving iniquity; let them speedily follow the example of Ninevah, and roll themselves in the dust and be sorrowful, weep, and lament for their mis-doings, for their mad rebellion against the Most High. "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day." The times at present indicate that the period is near at hand, when Jehovah will arise in his strength to plead the cause of his cho-

sen---of his peculiar people, royal priesthood, and Holy Nation, which includes all those who love God, have a living faith in Jesus, keep his words and commandments, work righteousness, are the temples of the Holy Ghost, worship our blessed Father in spirit and in the beauties of holiness; have their delight in "whatsoever things *are* true, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report according to Godliness, and which contribute to the virtue and refinement of the human family, to the exaltation, through Jesus Christ, of the souls of the children of men; for their comfort and happiness here in time, and felicity and bliss in heaven for ever and ever.

Much more shall not we escape, if we turn away from him that speaketh from heaven. The Almighty is ever jealous of his glory, and will never give it to another, He alone is the Lord God, and besides him there is none else; therefore when he thunders with his voice, let all the people quake. let them tremble and fear to do evil; let them stand aloof and sin not, let their idle talk be turned into seriousness; let their merriment and mad rejoicing be turned into sorrow and mourning; for when the whole earth commit all manner of iniquity, abomination, and crime, and glory in their shame, then the Lord God will make it barren, "For thus saith the Lord God; When the whole earth rejoiceth, I will make thee desolate."

Be ye not deceived, for our blessed God is not mocked in these times of degenerateness, of trampling under foot the word of the Lord, and of leagueing with the devil against the kingdom of heaven, against the Most High God, for verily, in due time the Lord God will "ease himself of his adversaries, and avenge himself of his enemies." It is self-evident that Jehovah has a controversy with all the nations of the earth, that his wrath is kindled and ready to consume to the uttermost, to tread them down as the mire of the streets; "for it is in his heart to destroy, and cut off nations

not a few;" "How can ye escape if ye neglect so great salvation." "If the righteous scarcely are saved, where will the ungodly and the sinners appear?" but in the flames of hell, in the lake of fire and brimstone, prepared for all devils from the founation of the world.

Much more shall not we escape if we turn away from him that speaketh from heaven. "Wo to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my Spirit, that they may add sin to sin. Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever, that this is a rebellious people; lying children, that will not hear the law of the Lord; which say to their seers, See not; and to the prophets; Prophecy not unto us right things, speak unto us smooth things, prophecy deceits; get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." [Isaiah, 30th chap.] O the dreadful darkness of soul when there is a general aversion to the blessed God, to his words, to his great salvation; when "darkness covers the earth, and gross darkness the people," as it seems to be the case at present all the earth abroad; awful and disgraceful to humanity as such rebellions to the Almighty are, the fact of a general degradedness and depravity pervading at times all classes, high and low, rich and poor, free and bond, is well established, and however painful the thought may be to the truly refined, good, and virtuous, it is nevertheless true, for at the time of the flood there were but *eight* persons after our beloved Heavenly Father's heart, righteous Noah and family, and the waters deluged the whole earth and destroyed all the wicked, together with all living things, save those that were in the ark with the venerable Patriarch; and so with Sodom and Gomorrah, and the surrounding plains, upon which the Lord God shook down fire and brimstone, deluged the country over, and destroyed the worse than beastly people from out of his sight, from off the face of the earth,

except holy Lot and family, whom God found just and holy, averse to the abominable lewdness of their filthy neighbors. Since then the nations of Canaan, the tribe of Benjamin, besides many other nations, kindreds, and people, for their departure from HIM who speaketh from Heaven, JEHOVAH, for having put away the fear of him from before their eyes, and set up the stumbling block of iniquity in their hearts, so that their foolish hearts became darkened, their souls benighted, and their spirits degraded to a level, if not beneath the four-footed animals, so that they could delight themselves in the works of darkness and damnation, revel with devils in all manner of abominations, working with familiar spirits, the works pertaining to death, "the *death* that never, never dies." And where are they now? but in yonder gulph of despair, where foul demons have their habitation; where the worm dieth not and where the fire is never quenched.

Whose voice then shook the earth. Jehovah the Eternal God, when he thunders with his Almighty voice, causes the earth to tremble and shake to the centre, and the people, poor, puny creatures, to be dreadfully dismayed and frightened, so that they would flee and hide themselves in dens and the caverns of rock, from his presence, from the sound of his voice; for who can stand before the Omnipotent God of Hosts, when his wrath is fully kindled and he arises to plead his own cause, "to shake terribly the earth." At the giving of the Ten Commandments to Moses on Mount Sinai, Jehovah descended in awful majesty, amid thunders and lightnings, and the mighty soundings of a trumpet; so that the Mount quaked; the people trembled greatly, even Moses—the man of God himself said, "I exceedingly fear and quake." Then and thus the Lord God spake from heaven to the children of Israel, his chosen people, who were dear to him as the apple to the eye, and to whom he manifested his love in innumerable instances, and to a degree above all other nations of the earth; his presence encamped about

them as the God of Battles, he fought for them, and slew their enemies, the first-born of Egypt, and then the remaining hosts with Pharoah as in his glory, at their head, whom he overthrew in the red sea, so that on the side of the Egyptians none was left to tell it; no wonder therefore after having seen this dreadful destruction of the Egyptians, that the children of Israel, and even Moses himself, feared greatly, for they had previously rebelled and murmured about the water, and also hankered after the flesh pots of Egypt; even wished that they had died there when they had fulness of bread; the Almighty God, in love for their temporal and eternal welfare—but in severe majesty, descended from heaven to commune with them, to furnish them with right, just, and good laws, to contribute to their comfort and happiness, exaltation and holiness, to their entire sanctification, so that they might be always reconciled to their Father, walk in the light of his countenance, and by loving him with all the heart, partake of the joys of the Angels of Heaven; for this purpose therefore, the Ten Commandments were written by the finger of the blessed God himself during this awful solemnity, which continued for forty days and nights, while a vast cloud surrounded the mountain. Moses was with Jehovah within, by whom he was miraculously sustained the whole period without food, and received the commandments from the Almighty, for the refinement of the people withal, and which are still valid and not to be violated with impunity, although we are under the new covenant of grace, through Jesus Christ, our dear Saviour and Mediator, at whose atonement on Mount Calvary, Jehovah shook the earth again; brought darkness upon it; rent the rocks, and the temple veil from top to bottom, opened the graves and caused the dead bodies of Saints to appear to many of the living. God thus testified that Jesus was the true Messiah, the Saviour of sinners, and also that there is a resurrection of the dead, to take place according to our blessed Saviour's words, "I am the resurrection and th

life, he that believeth in me though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die;" shall, as St. Paul has it "fall sweetly asleep in Jesus," and have part in the first resurrection. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

The promise of a part in the first resurrection of life and happiness, is to all true christians, the chosen of the Lord, who love and obey him, serve him in righteousness and holiness, walk unblamably with God, our Heavenly Father, as Enoch also did with the Patriarchs, Prophets, and Apostles and Saints and Martys of Jesus, who for the joy that was set before them, endured the cross, despised the shame, and are now seated in high heaven's eternal glory, in the effulgence of the Deity, singing with the holy hosts of Cherubims and Seraphims, Angels and Arch-Angels, the high praises of our blessed God and Saviour; Hallelujah! Hallelujah!! the Lord God Omnipotent reigneth, the King of Saints. Therefore my brethren in Christ, as they only who endure unto the end shall be saved, let me, in love to your souls, admonish you to watch against the subtlety of Satan, to watch and to pray, to pray in spirit and in truth, as only such are heard by the hearer and answerer of prayer, our heavenly Father, so that like unto holy David's, our love may increase and be perfect. "I love the Lord because he hath heard my voice and my supplications; because he hath inclined his ear unto me, therefore will I call upon him as long as I live." May our resolutions be similar, so that we may be mindful of the things pertaining to our peace, and "press continually toward the mark of the prize of our high calling in Christ Jesus," so that "no man take our crown;" and our souls be continually as watered gardens, the name of the Lord our God glorified, and through our blessed Saviour, Christ, we may be able to stand when "he shakes terribly the earth," and as the blessed of his Father, have an

entrance administered unto us, abundantly into his everlasting kingdom of glory, to sing with the celestial throng the high praises of our Holy Father forever and ever.

But now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

The promises of Jehovah are all Yea and Amen, that is they shall be positively fulfilled; "I have spoken and shall I not do it? and he that hath my word, let him speak my word faithfully: what is the chaff to the wheat? saith the Lord.—Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" O that it would break the stony hearts of this people, and influence the inhabitants of this tottering world to repent, and look at the things coming upon the earth; "they can discern the face of the sky, but why can they not discern the signs of the times?" O that they would exercise their superior faculties to scrutinize the appearances of the times and regulate their lives accordingly. "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth, And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit, shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake." O earth! earth!! earth!!! hear the words of the Lord, O you people flee, flee from the wrath to come; be reconciled to the Most High God, for he is coming, he is coming to judge the earth, to judge the earth in righteousness and the people in equity. Prepare you all, prepare to meet your God, through Jesus Christ he may yet be found by you in the eleventh hour; he may yet be willing to receive you as prodigals; after having been feeding on the husks and wallowing as swine in the mire of sin and iniquity, the blessed God may be yet willing to be your Father, to adopt you into his family of Kings and Priests, and feed you with the bread of life; for the blood of Jesus Christ cleanses from all sins, and through faith in him

and love to God the true christians overcome the world, the flesh and the devil, and become the temples of the Holy Ghost, and consequently enabled to live sober, righteous, and holy lives, to the honor and glory of our Eternal Father, and our immortal soul's perfection in holiness, and final reception into the mansions of the blessed, to enjoy the bliss of heaven forevermore.

Yet once more I shake not the earth only, but also heaven.

The period is near at hand when Jehovah will destroy the whole Universe, which he created in the short space of six days, he can therefore destroy it in much less time; in the twinkling of an eye our blessed God will consume the earth with fire, with all its filthy inhabitants.

"And I beheld when he had opened the sixth seal, and lo! there was a great earthquake, and the Sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs when she is shaken by a mighty wind.—And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." Then shall there be distress, lamentation and woe to the extent that never has been known before; then the Kings, Chief-Captains, and the mighty-men, and every bondman and every free-man shall be dismayed and terrified, and fly to hide themselves in dens and in the rocks of the mountains. "And say to the mountains and rocks, Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?"

Immediately after the tribulation of those days shall the Sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he

shall send his Angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." And then also shall the King say to us, Come ye blessed of my Father, inherit the prepared kingdom and be crowned with glory forever; but to the wicked and all devils, he shall say, Depart from me for I never knew you, ye workers of iniquity; and will cast them into the lake of fire and brimstone, prepared for the devil and his angels from the foundation of the world, where there is weeping and gnashing of teeth forever and ever. Then the glorious God will immediately create a New Heaven and a New Earth, which shall abide forevermore, where all righteousness, holiness and glory shall abound, wherein the glorious Cherubims and Seraphims, Angels and Arch-angels, with all the redeemed of the Lamb, shall minister unto Jehovah, and we shall worship in the Beauties of Holiness, our glorious, holy Father, and adoringly sing his praise forever and ever. Amen and Amen.

Note.—The three preceeding Discourses are not printed in the table of contents, having been written since. The reader will occasionally discover typographical errors throughout the work. u

DISCOURSE XIII.

ON THE FIRST RESURRECTION.

On the first resurrection and thousand years reign of Christ with his Saints on earth. [*Rev.* 19*th* & 20*th Chaps.*

John, the amiable and the beloved of the Lord; the holy, and the Divine; the Angelic Evangelist; O how mature in holy tempers was this devoted disciple; how perfect did the love of God shine in his heart and soul, and was by him reflected to the honor and glory of his Divine Master, as manifested in his gospel and his epistles: and this last revelation and conclusion of the Divine dispensation to mankind, of Him who was, and is, and is to come, the Almighty. How highly was he also honored in this work of the Lord, who appeared with Mystic figures unto him, and spake as it were personally with him, explaining the meaning of the same—then again he spake to them out of heaven, inviting him to come up, and immediately he was wafted in the spirit into these resplendant regions of glory, and beheld the beauties of heaven and Him who sitteth on the Throne. Thus he was alternately in heaven and on the earth, to accomplish this wonderful and sublime work, which excites our admiration and influences our hopes and fears, according to our state and relation with the Deity. O the blessed views he had of the glorious New Jerusalem, and the shining hosts surrounding the Most High in glory, and their happiness and bliss; with some of whom he had frequent intercourse and conversation to accomplish this work, and never was any one of earthly mould more worthy of the appellation of brother from these Angelic holy Beings; with whom he is now, in this Paradise of God, in closer communion; and shall be so forever and ever. And so shall likewise all who follow him

as he followed Christ; walked with God as he did; as we shall see as we proceed in this subject.

John informs us of the great Jubilee there was in heaven, of the singing and rejoicing of Saints and Angels, saying "Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God:" For true and righteous are his judgements; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at his hand." "And again they said Alleluia. And her smoke rose up for ever and ever." This was the overflow of joy of the souls which had been under the Altar—the martyrs of Jesus—and their brethren, the holy Angels, in anticipation of the destruction of their enemies, who persecuted them and shed their innocent blood; and also many of their brethren after them, up to this time of retribution, as stated in chapter six, were pleading their cause before the Judge, saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" "And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled." This period had now arrived, and a voice was heard coming out of the throne saying, "Praise our God, all ye his servants, and ye that fear him, both small and great," and the voice of multitudes, and the voice of many waters, and the voice of mighty thunderings were heard by our blessed brother John, saying, "Alleluia; for the Lord God Omnipotent reigneth." As the Holy Lord enjoined on his followers and dear people, his Saints, not to return evil for evil, but contrary wise, blessings, and has also said that vengeance belonged to Him and that he would repay—we are constrained in this, also, to obey; and indeed if we even thought otherwise, and our zeal would hurry us—with Peter—to smite our enimies and cut off some ears, we should make but little progress—with an arm of flesh—as there are

always millions against us, particularly now, many millions against one true follower of the Lamb, who will strive lawfully unto blood, persevere through fire and water, to get into the wealthy Holy Place, where we shall shortly, with the holy throng assembled—lift up our voice and say, "Let us be glad and rejoice, and give honor to Him; for the marriage of the Lamb is come, and his wife hath made herself ready," and with them be arrayed in fine linen, clean and white; which is the righteousness of saints." Thus shall we be blessed with all that are called unto the marriage supper of the Lamb.

"And I saw heaven open, and beheld a white horse; and he that sat upon him called Faithful and True, and in righteousness he doth judge and make war." He comes forth in dreadful array; in the majesty of the Almighty; with eyes as flames of fire, and many crowns on his head; clothed with a vesture dipped in blood; and his name is called "the Word of God;" followed by the whole hosts of heaven on white horses, clothed in fine linen, white and clean. And he will smite all nations with the word of his mouth, and rule them with a rod of iron; and he treads the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, "KING OF KINGS, AND LORD OF LORDS."

Let the earth stand amazed and in awe, and ponder the things which must shortly come upon her; when the wicked shall be overthrown with an everlasting destruction and all the fowls be filled with their flesh. "I saw an Angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, come and gather yourselves together unto the supper of the great God; "That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great."

There will be, therefore, such a slaughter on the earth

that was never approached before; as she drank the blood of the saints of the Most High, so shall she drink in that of their persecutors and murderers, upon whom will, most likely, be found all the blood from righteous Abel to Zachariah, and from him to the latest saint; even to this destruction. This cleansing of the earth will be the evening preceeding the dawn of the glorious Sabbath which the saints shall enjoy with their Lord on the earth; when the kid, the bear, and ox shall feed together, and the lion lie down with the lamb, and a little child shall lead them; when there will be no more war or fightings on the earth during this blessed time. But the Prince of Peace will be Sovereign Ruler, and all will acknowledge his sway; love, reverence, and honor and adore him.

By all appearances the time is not far hence, when these things will be accomplished. Some persons have placed it even in this year, others the next; and again others the following, and several as far out as eighteen hundred and fifty, when the millenial year is to commence, and all profess to have examined the prophesies and calculated accordingly, and concluded as stated; others again say, "as soon as you please you may have it"—addressing, I presume, all who are desirous that this glorious era should commence—that is, they say "convert all the heathens and you have it." Affecting ignorance and blindness to the dreadful course of wickedness, and all things considered, worse than heathen iniquity, in which nearly all revel that have the name of christians. As it was in the beginning of Wesley's career, so it is now, or if anything worse; who in writing that very likely Mr. —— (a person who said he believed he had never seen one,) would never see a true christian—intimating that they were very scarce and far between—to use a familiar phrase; and so it is at present, the plural will scarcely apply to the true church of Christ on earth. However, I have or will affect more charity—and indulge the hope that there are seven thousand belonging to it, as at the time of Elijah. Then

according to the reasoning of this last class—these unconverted christians must likewise become converted, which will be an herculian task, before we have the glorious dawn of the millenial—for it would be otherwise impossible that the lion could lie down with the lamb, and persecution cease, and love and peace pervade all—unite them in holiness—from sea to sea and from the rivers unto the ends of the earth. No! this is not the way it is to be accomplished, for as long as Satan remains loose he will have his followers, and there will be division, contention, strife and persecution. But how, is he not to be chained? He is, as I shall show you presently.

This missionary work and preaching the word of life to the heathen, is all, according to prophecy, to the design of Jehovah, and praiseworthy to all who contribute to enlighten the heathen, and effect their salvation; and a great reward to all those who walked with God blameless, and thus honored him, and glorified his name, with their substance and talents and souls, which are all his; and those who had some worldly or other object in view, shall also be recompensed accordingly. Doubtless many souls have been converted, and have already entered into the joy of our Lord to rejoice with the redeemed forever, and have thus escaped the terrible times coming on, when all the seed of the serpent shall be entirely destroyed over the whole earth, by Him on the White Horse, followed by a flaming host. Whether this is only figurative, and the Lord will destroy the wicked by sword, pestilence and famine, or whether it will be effected something like the Angel passing at midnight over the land of Egypt, and destroying as many as the Lord commissioned or empowered him, "even all the first born of man and beast, belonging to the wicked Egyptians, I say whether this way or that—he can do it many ways—it matters not to the culprits which are to be destroyed for their crime of serving Satan rather than God, and the heathens will also be blameable, because they had the words of life preached

unto them, which will testify against them; "the harvest will be over, the summer ended, and they likewise will not have been saved." But the Lord has redeemed his promise that the word of life should be preached to all nations, "for a testimony against them," that is, against all that will not hear to the saving of their souls, by embracing the offers of salvation thus made known unto them, but adhere to their idolatry, iniquity and abomination, they shall then likewise perish in their sins without further remedy.

As at the time of Noah and at the time of Sodom and Gomorrah, so shall it be at our blessed Lord's second advent. Is there not now stampt on the face of the times forebodings of a similar era of wickedness and abomination, and an utter contempt of the blessed God? Has not the love of many waxed cold, and has there not been a great falling off? Certainly, every body knows it, and few are afflicted on account thereof, and therefore these are the very symptoms of the approaching crisis, when Beelzebub with his followers shall have their last struggle on the earth—until after the thousand years—and they will not be able to fight with success the royal cavalry from the celestial regions, under the Lord of Hosts, the King of Kings, and Lord of Lords. Let us consider the issues of the battle a little further. St. John says, "And I saw the beast and the kings of the earth and their armies, gathered together to make war against him that sat on the horse, and against his army. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. They both were cast alive into a lake of fire burning with brimstone; and the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh."

Such a general devastation and utter destruction of all the wicked upon the earth has never been known before,

save at the time of Noah; but that is not to be compared to the terribleness of the result of this epoch. Therefore let me forwarn you, each and all, to flee from the wrath to come; flee to the outstretched arms of mercy; make your peace with God; through a crucified Saviour be reconciled to him; be restored to his favor and holy image, that ye may be found in holiness, and be hid under his wings, and thus escape the doom of the wicked; for surely the rod of the wicked shall not come unto the righteous as long as they walk faithful in holiness with God. No! verily, now is the time our heads will be elevated in getting this Sabbath and Jubilee for a thousand years; the morn of which is near at hand. I consider the six thousand years since the beginning of the world nearly expired, and that the seventh will be this Sabbath—according to the Jewish dispensation—during which Christ with his Saints will reign on the earth. Therefore, for the eternal welfare of your souls and bodies, be persuaded to make your peace with this Prince of Peace, ere he comes, and you will find him in war as an army with banners; terrible as an earthquake with thunder and lightning; when none of you shall escape his vengeance; even your father the devil, the prince of darkness, shall be captured, with all his legions of dark spirits, and be cast into hell; as we read from the same authority. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand; and he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season."

As I said before as long as Satan is loose there will be iniquity on the earth, and his followers, they that love darkness rather than light, because their deeds are evil, and therefore rather serve him than God, will always outnumber the true christians—the sons of light and followers of the

Prince of Peace, until this general defeat takes place, and he, the source of all evil, will be shut up. What foolishness! yea what madness, to serve such a master, openly or secretly —seeing he cannot save himself—much less those that trust in him, serve him, and delight in his filthiness. No! they shall be destroyed first on this day, and then the air shall be purged of all devils, which shall be cast into hell for a thousand years; where there is hunger and thirst, weeping, wailing, and gnashing of teeth forever, and where the worm dieth not and the fire is not quenched.

Now the earth being cleansed from all filthiness and devils, the glorious Jubilee and Sabbath of a thousand years will commence, when the Saints and all the Redeemed of the Most High will reign Kings and Priests, with our blessed and Divine Master, the Lord Jesus Christ, the King of glory. According to John, "And I saw thrones, and they that sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." This will be a glorious era for the Church of Christ upon earth, when persecution, contention and strife will rage no more against it; when wars and the evil consequences thereof shall not be known during this period, no sin nor iniquity possibly exist, consequently no need of the Judgments from the Almighty, but in their stead will flow from the Holy of Holies blessings in

Rivers refreshing all
On this terrestrial ball:

Of peace, love, joy, glory, happiness and bliss. We shall then be filled with the holy qualities of Angels and sing in divine strains the praise of our King Emmanuel, who will be to us a crown of glory, and a diadem of beauty. O what a glorious and happy company, all of one mind and soul in

Christ in one allied; these verses of holy King David will apply so perfectly to this holy and peculiar nation, "Behold how pleasant it is for brethren to dwell together in unity."—It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion, for these the Lord commanded the blessing, even life forevermore.—And these also will be fulfilled, when every one will be employed singing praise, "Praise ye the Lord, praise ye the name of the Lord, praise him, O ye servants of the Lord.—Ye that stand in the house of the Lord, in the courts of the house of our God; praise the Lord for it is good; sing praise unto him for it is pleasant. For God has chosen Jacob unto himself, and Israel for his peculiar treasure. For I know that the Lord is great, and that our Lord is above all gods." Blessed is the Lord henceforth and forevermore. I shall conclude with the following lines, which beautifully describe the heavenly period:

Eternal Father, Prince of Peace,
  Omnipotent thou art;
O may thy love in us increase,
  Reign thou in every heart:
All knees bow, and tongues proclaim
Thy high, exalted, holy Name.

Lord in thy peace the earth abound,
  Exult in thee alone,
Sing thy praise and echoing round,
  Does centre in thy throne;
All kindreds, tongues, and people sing
And worship thee Eternal King.

And all in mystic union join
  In thee O God, below,
A perfect holiness combine,
  And glory in thy glow:
All kindreds, tongues, and people sing
And worship thee Eternal King.

All now as Saints and Angels praise,
  In holy strains divine,
And heaven and earth sing thy lays,
  Submissive at thy shrine;
All kindreds, tongues, and people sing
And worship thee Eternal King.

Hallelujah!! Hallelujah!!! The Lord God Omnipotent reigneth. The King of Saints. Amen and Amen.

DISCOURSE XIV.

THE JUDGMENT MORNING.

In my preceding discourses I have been showing the glorious dawn of the millenium and the resurrection of the Saints, the first resurrection—as it is termed—and the peace, joy, and happiness we shall be blessed with during our reign with Christ, our anointed Saviour, God and King. After this holy, heavenly Jubilee and Sabbath of a thousand years is ended, the Almighty Father will invite and receive to his holy court all these terrestrial sons of light; and therefore, by consequence we shall all be wafted into the regions of Eternal Light, and administered unto the Most High in the Holy of Holies.

After this being accomplished Satan shall be liberated, according to the words of inspiration, by the blessed St. John, "And when the thousand years are expired, Satan shall be loosed out of his prison." And quite likely with him those apostate spirits that fell with him from their first estate, and which were together with him cast into the earth, bound in chains in darkness unto the judgment of the great day; and which made such dreadful havoc among the children of men, alienating them from their Maker and leading them into the way of all sin, and iniquity, and abomination, so that in all ages, with few exceptions, these was an apostate race, a degraded people, delighting in committing depredation and crime, and in their estrangement from the exalted Image in which man was created, to be a praise and a glory to his Maker. And instead of returning to him they severed the ties that bound them yet further, and under the influence of their satanic master, plunged at times into ocean depth of iniquity, as at the flood, and at the time of Sodom and Gomorrah.

The devil has been the cause of all the evil from the beginning of the world; of the wars, cruel fightings, persecutions and bloodshed; of wrath, malice and hatred, of pride, envy and revenge, and all contention and strife; not only by exciting the passions of his followers to persecute and commit these crimes upon the Saints of the Most High, but among his own children, these crimes were always more or less developed, and put into practice; nation against nation, and individual against individual; if not murder in every case, its concomitant qualities were exercised, in almost every instance, to traduce and defame one another.

Thus wretchedness and misery were the general inmates of the abodes of men on the earth; peace had fled far from their dwellings—verily it is a precious ingredient, not congenial to the cause of depravity and ungodliness, and therefore not attributed by the Prince of Peace to wicked men, but the contrary is denounced, "there is no peace for the wicked, saith our God." Our God, with the inspired writer, is "He who inhabits Eternity, whose name is Holy, who dwelleth in the High and Holy Place, also in the hearts of those who are of broken hearts and contrite spirits, to bind up the broken hearts and to revive the contrite spirits." Thus, herein is made manifest the source of the stream of peace, which in all ages pervaded the saints of the Most High, and united them in love and salvation, through Christ in Him in one; and thus they had peace, although in the world they had tribulation; as the same beloved disciple, for our consolation, informs us, in his gospel, in the words of our blessed Saviour, "Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." And also, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

In the Prince of Peace, therefore, all his followers had peace and salvation from the beginning of the world to the

end of time; for he expressly says, "I am Alpha and Omega, the beginning and the ending, and the first and the last;" by consequence he is the Judge, and all will be judged and rewarded according to their works by him; therefore be ye all warned if ye value your souls and eternal welfare, to make your peace with him, otherwise you will shortly be ushered before him, and find in him, not the mild and easy-to-be-entreated Saviour—as he might have been to you—while in time—but the inexorable judge, who will have you quickly banished out of his presence, and cast into outer darkness, where there shall be eternal torments, as I shall show you more fully as I proceed. Abraham had peace in this glorious Prince, he saw him afar off, and believed in him, which was counted unto him for righteousness; so had Moses, "who choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompence of reward;" and so had David, who sang so sweetly; Isaiah, who prophesied so full and clear of his advent and mission, and final triumph over the powers of darkness, and accomplishment of salvation: these, together with all the Old and New Testament Saints, rejoiced in him, and through the riches of his salvation, ended their course with joy, and are now inheriting in common with the Holy Angels, the mansions on high; and likewise thousands since have been blessed through him, with the same richness of grace, love, joy, peace, in short, full salvation, and all the fruits of the spirit, and are now likewise partaking of the same blessings with the blessed on High; and we who remain by a retrograde faith, can behold, with this amiable disciple, "his glory, the glory as of the only begotten of the Father, full of grace and truth," and follow him the whole round of his obedient pilgrimage—for we possess a chart where his way is laid down and described, and are privileged far above the ancients, and by consequence there will be less excuse for those that die in their sins; as

his words, which we have so abundantly, and which shall judge every one on the last day, have been unheeded, his blood trampled under foot, his love, his great love, wherewith he loved us so as to lay down his life on Calvary, been slighted, and despite done to his Holy Spirit; all that have thus lived and thus died, have nothing to expect from him in the eternal world but his fiery indignation, which shall consume his adversaries. "Ah, I will ease me of my adversaries, and avenge me of mine enemies," saith the Lord, the Lord of Hosts, the Mighty One of Israel. Therefore I would persuade you again be reconciled unto Jehovah; in making of friends make him your friend above all others, he will be a friend in need, a friend in time, on the judgment morning, and through all eternity; and verily a friend in word and in deed, for his words and his deeds are all "YEA and AMEN."

Yes verily, we are favored far above the ancients in the clearness of our blessed Saviour's deeds, his sufferings, his death, resurrection, ascension, and second coming to judge the world in righteousness. We have his own words, which speak life and everything desirable that could contribute to the happiness of true believers in time and in eternity, and also his words which speak death and excruciating torments to the unbelievers forever and ever. As the tree falls so it lies; as the sinner dies so he must appear before the judgment seat of Christ.

"It is appointed unto all men once to die, and after that the judgment;" and as the words of Christ shall judge all, therefore we who judge ourselves by those words in time, that is, repent of all our sins and ungodly deeds, which we have ungodly committed, and love the Lord God with all our hearts and walk with him through faith in Christ, in perfect holiness, thus die off from the old man and put on the new, which after God is created in righteousness and true holiness, become thus dead to the world, the lusts of the flesh, and the pride of life, and alive unto God; have our

names written in the Lamb's book of life; a part in the first resurrection, on whom the second death hath no power, because we keep his words and commandments to do them; thus we fulfill both laws, that of works, and that of faith and love unto our God and Saviour, and shall therefore reign with him as Kings and Priests, forever and ever.

"But the wicked shall be turned into hell, with all the nations that forget God." For behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebukes with flames of fire." He is thus coming at the end of time, after Satan shall have gone forth "to deceive the nations in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea." We may well suppose that the devil will be raving mad—after being liberated out of his dungeon—and will rush over the earth as a foaming torrent, with redoubled violence and hatred against God, and his peculiar people, which shall then be pilgrims on earth, and not content by persecuting the true church of Christ, going about as a roaring Lion seeking whom he may devour, he will even ascend with his slaves "on the breadth of the earth, and compass the camp of the Saints about, and beloved city; and fire shall come down from God out of heaven and devour them." And the devil that deceived them shall be cast into the lake of fire and brimstone, where the beast and the false prophets are, and shall be tormented day and night forever and ever." Thus we find to the end that the God of the wicked is not our God, JEHOVAH! as he shall be quickly overthrown and cast back into hell with all his followers, shortly after to be brought forth and judged by saints and angels, and Christ, who is God over all, blessed forevermore.

Yes verily, the wheels of time are hastening on apace, are rolling rapidly towards the verge of eternity, when the great Arch-Angel shall stand with one foot on the sea and the other on the land, lift up his hand towards heaven, and swear

by Him who liveth forever and ever, that time shall be no longer." Then the earth shall quake, be rent, and roll to and fro, and the powers of heaven shall be shaken; the sun shall become black as sackcloth of hair, and the moon as blood; the stars of heaven shall be precipitated upon the earth, "as a fig tree casteth her untimely figs when she is shaken of a mighty wind;" even the very heavens shall depart as a scroll when it is rolled together; the whole firmament shall be shaken to the centre; the mountains shall tremble, be rent and tumble to the earth, and the islands be moved out of their places. Then shall there be distress, lamentation, and woe, such as has never been heard upon the earth before, "When the Kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, shall hide themselves in the dens and in the rocks of the mountains, and say to the mountains and rocks FALL on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" Thanks be to God, we shall be able to stand who have previously made our peace with him; washed our robes and made them white in the blood of the Lamb; and have "kept his commandments, therefore, we shall have a right to the tree of Life and enter in through the gates into the city:

"The city so holy and clean,
No sorrow can breathe in the air;
No gloom of affliction or sin,
No shadow of evil is there!
The Saints in His favor receive
Their great and eternal reward,
In Jesus, in heaven they live,
They reign in the smile of their Lord."

We therefore shall be able to endure and ever to rejoice, because we have made God our refuge, through Christ the Judge, who is now our friend, and saves us from standing in the judgment with the wicked; yea he even first opens all

the graves of his Saints, trains and transforms us into Angels, and gathers us around his throne to pass testimony against his enemies, our persecutors, who would have none of our reproofs, nor the holiness of our Divine Master, and consequently are thus overtaken and overwhelmed in confusion and dismay, consternation and terror; running about to hide themselves from his glorious appearing; when the heavens shall disappear, and the elements melt with fervent heat, the earth, the earth also be burned with fire. And when the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His Glory. For the Lord Himself shall descend from Heaven with a shout, with the voice of the Arch-angel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, who will say unto us, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. And so shall we be ever with the Lord because we have overcome, be seated within his throne, while all the wicked at the word of His power will be gathered before us; the graves open, the dead come forth to stand before Christ, the Judge, and the devil with all his legions from hell shall be assembled before the Jehovah-judge and his Saints and Angels, to hear their last doom pronounced upon them. O what an enormous multitude will then be assembled; all the hosts of heaven, Angels and Saints on etherial thrones suspended around the King of Glory, the Judge of the wicked, while the conflagration of the earth will be going on beneath, and the devils and all their co-workers, from Cain to the very last of them in despair, trembling on the brink of fire and brimstone, the earth nearly dissolved; the judge will seal their doom in words of thunder, "Depart from me ye cursed into everlasting fire, prepared for the devil and his Angels." And immediately they will all be cast together into the furnace of fire, where there shall be weeping and gnashing of teeth forever and ever.

Hear also what St. John says, "And I saw a great white throne and him that sat on it, from whose face the earth and the heavens fled away, and there was found no place for them. And I saw the dead small and great stand before God; and the books were opened, and another book was opened, which is the BOOK of life; and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them, and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." And thus these awful words of our Lord are made manifest upon them, "They that worship the beast and his image, and receive his mark in their foreheads or in their hands, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and they shall be tormented with fire and brimstone in the presence of the Holy Angels, and in the presence of the Lamb; and the smoke of their torments ascendeth up forever and ever, and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Yea verily, these things will all come to pass, for the mouth of the Lord has spoken it, and the time is near at hand when

The blowing of the last trumpet,
Come to judgment to be judged!
Like thunder through the air abounds,
Amid the commingling of sounds
Of burning things and falling mounts.

The judge comes long way through clusters
Of worlds and planets whose lustres,
Dim'd by his superior glory,
And his celestial company,
All resplendent in brilliancy.

While the trump continues sounding,
Are changing to immortality
All in the twinkling of an eye,
All the righteous that did not die,
And those from graves does glorify.

The Angels flying all about
To receive us up in the cloud,
"Welcome, welcome with our King go,
To the land where milk and honey flow,
And nothing but sweet pleasures know."

O ye gates swing apart, the most
The King of Glory comes with his host,
Who is the King of Glory? Who?
The God infinite that all foreknew,
Jesus, who worlds to atoms threw.

Let in, ye pearly gates! 'part swing,
The lovely train with Glory's King;
O who is Glory's King, O who?
The Word by whom all things came new,
Lord of Hosts and Holy One too.

And swings the gates and passes through,
The King of Glory with retinue;
Who is the King of Glory? Who?
The Almighty that all things can do,
All praise and blessings him are due.

Glory, honor, dominion and power,
To God our Omnipotent Father,
And our Prince of Peace Almighty;
With the Holy Ghost, O Glory!
Hallelujah!! to the One Three.

Holy !! Holy !!! Holy !!!! Holy !!!!!
Art Thou Glorious;
Hosanna! Hosanna!! Hosan'a!!!
Hallelujah !!! Hallelujah !!!!
Hallelujah ! ! ! ! Hallelujah ! ! ! ! !
Amen ! Amen !! Amen !!! Amen !!!!

Ere the departure of the host,
Surround'ng the Lord of Canaan's coast,
On clouds all around suspended,
More solemn and shrill blasts the trumpet,
Arise! 'rise to be judged, judg'd.

Satan, and from the depths of hell
They come, with hideous looks and tremble,
And from the graves, caverns, and rocks,
And Oceans all, in woeful flocks,
To receive reward for their mocks.

The world, which was all their delight;
Burning falls before Jesus' might;
The King of Glory who was slain
For the world's guilt, is here again,
And will forever, ever reign.

The book of life does not contain,
Of the dejected crowd, a name;
Christ with justice imperative,
And solemn tone, His sentence give,
Ye cannot and ye shall not live.

Depart from me, I ne'er knew ye,
With the devils forever be;
To hell's blackness and darkness doom,
Amid burning sulphur'ous fume,
Solid night and eternal gloom.

Be forever driven to and fro,
With gnashing and weeping and woe,
And excruciating torment,
The frame unceasingly rend,
And smoke perpetually ascend.

DISCOURSE XV.

THE NEW HEAVEN AND NEW EARTH.

And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and they were no more. [*Rev.* 21*st chap.* 1*st verse.*

We frequently read in the Old Testament, in the language of Jehovah, that at some future day the heavens and the earth shall be destroyed with a complete, entire, and everlasting destruction, so that not a vestige of the old fabric should remain, wherein and whereupon Satan, the old beast, practiced his abominations; the glorious heavens where he commenced his career of rebellion against the blessed God, creator of the Universe, who called into being the glorious Cherubims and Seraphims, Angels and Arch-angels, all the holy hosts, to attend his Omnipotent, Divine Majesty, in the Courts of his glory; here in heaven, in the holy of holies, in the effulgence of the Most High, King of all worlds, this spirit of the morning began his conjuring among his fellow beings of light to undermine and overthrow if possible, the throne of the eternal; but in this he failed, his subtle inventions and plans were frustrated; although legions of angels had been seduced by his artifice and were now under his control. The eye of Omniscience however, saw through the huge edifice they were erecting, traced it to the centre, and discovered him who laid the foundation of this daring, this monstrous abomination; and the finger of the Almighty pointed him out in derision to his shining hosts, who kept their first estate, adhered to him, and willingly and obediently served their Master in love and holiness; remaining faithful and honorable ambassadors to the King of Glory, who also honored and exalted them in turn, while this foul spirit, this

devil, was looked upon with scorn and contempt, was a degraded wretch, and an abhorrence to all the innocent in the Holy Place, and the Lord God bound him in chains of darkness, with all his followers, and cast them out of his presence.

The devil with all the apostate spirits being cast out of heaven, were permitted to take refuge in the earth until the great and notable day of the Lord, then to be cast into the Lake of fire and brimstone, prepared for them from the foundation of the world. No sooner had the Almighty created man to inhabit the earth, whom he created in his own Image, innocent and holy as the angels in heaven, than this arch fiend went to work to deface this the fairest and most celestial of all the creatures upon earth, and succeeded but too well, as all know who are conversant with the revelations of God, who read and meditate on the word of truth as recorded in the Bible; and all may also learn the awful consequences of the fall of our first parents, the curse entailed by Jehovah upon them and all their posterity to the end of time, and the dreadful depravity which immediately ensued under this Satanic prince of darkness; the crimes which were perpetrated under his instigation; even the very first offspring of Adam and Eve became a murderer under Beelzebub his father, who is dreadfully averse to every thing holy and divine, and thus at the very beginning gave vent to his malice against God and his saints, and through Cain he slew Abel.

As the earth became more populous his bloody crimes became more frequent, and sin and iniquity and abomination to abound, so that man, whom the Lord God created for an honor and a praise, became an abhorrence in his sight, and it grieved the Lord that he had made him at all on the earth. So it was at the flood when the Lord destroyed them all save Noah and his family; if he did not destroy the earth upon which they revelled—but kept it for a future day—he destroyed the whole world, that is, all the serpent's seed; so at the destruction of the cities of Sodom and Gomorrah, with

all the plains; and since then the terrible depopulating of countries by the Almighty. Overthrow of nations and destruction of people testify to the truth of his words: "The wicked shall be destroyed with an everlasting destruction, and all the nations that forget God shall be turned into hell."

The earth, as in my last discourse, the earth shall positively be destroyed, for the mouth of Him who cannot lie, the Lord, has spoken it. The heavens shall depart, and the earth melt with fervent heat. Then the lofty looks of men shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted;" and then also shall vengeance be taken upon the devil, the old serpent, and satan, and all his wicked and degraded followers, which shall all be cast into the lake of fire and brimstone, to be tormented forever and ever. Consult Isaiah, 14th chapter, for the following: How art thou conquered and destroyed O Lucifer, how art thou cut down which didst weaken the nations! "for thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount in the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High;" and now art thou brought down *even into the pit*, and Jehovah alone is elevated, worshipped, and adored, and his name glorified.

The heavens being disposed of wherein Satan first transgressed, and the earth whereon he had his career of filthiness, and which was saturated with blood, and the beast was permitted to persecute the saints of the Most High, and slay them as sheep, and whereon the wicked revelled, fought and tore each other like wild beasts; robbed, oppressed, defrauded and murdered one another, revelled in adulteries, fornications, and that which is almost a shame to mention—abuse one another's bodies between themselves—he-dog with he-dog, in acts that were unseemly and against nature. O the stink which used to ascend from their filthy abominations to offend the nostrils of Jehovah and all holiness,

instead of holy praise, thanks and blessings. I marvel not therefore that it grieved my blessed, holy father, that he had made man upon the earth, since by their filthy father, the devil's inventions, they became debased below the most filthy of all his other animals, and consequently a disgrace to the upright stature in which they were created, and no wonder that God who is altogether holy, and can never bear iniquity, crushed the stinking wretches with their filthy father into fire and brimstone, as a more suitable place than this earth, to say nothing of heaven, where all glory abounds, and burnt the earth upon which they wallowed in filthiness beneath the swine.

Verily the Lord God has at length redeemed his pledge, "Heaven and Earth shall pass away, but my words shall not pass away until they are all fulfilled." The wicked with their master, which had a desire to doubt that the Lord could really destroy this (to them) so fair a fabric, by saying "where is the promise of his coming, for the heavens were of old and the earth stood out of the water and in the water!" but now they can no more sneer at the words of Christ, for are they not now overthrown and confounded, are they not banished out of the glory of Christ? yea verily, Christ is now also ashamed to own them, as they while in time, were ashamed to follow him in the regeneration, believe in him, love him, and keep his commandments to do them. O ye infidels and criminal persons, where is now the earth whereon you revelled and which you took for your portion? it has under the curse of the Almighty, vanished as a vision, and your career upon it will be remembered by you in sorrow and despair, and cause unutterable pangs of anguish of soul, cries and torment, throughout a never, no never-ending eternity, and what will aid to increase your eternal hell of soul will be the recollection of the joys you have wilfully and madly forfeited; the joys and glory of the New Jerusalem; the joys and blessedness of the saints and holy angels in Jehovah's glory, whom you will now behold above on a throne

of dazzling splendour, surrounded by his Kings and Priests, the Holy Angels and Saints, all shining and reflecting like suns and stars the lustre and effulgence of the Deity; shedding great glory all around, and into the *pit*, upon the devil and you his poor, miserable and subdued legions, but for which you would be in outer, in utter darkness; your eyes of flesh will be dimmed by the resplendent, beatific vision, and increased horror will fill your poor souls, and this will be yet more and more heightened by the sweet, heavenly, Angelic music from millions and millions of glorified *Beings* celebrating the triumphs of our Glorious King; the vibrations and resoundings of innumerable harps, lyres, and golden instruments, set in motion by the most exquisite, superlative, seraphic touches, accompanied by the melodious singing of the celestial Bride, rejoicing in her triumphant and glorious Bridegroom.

Jehovah having completed his designs as respects the old world and its inhabitants, the devil and his followers are shut up and sealed in the lake of fire and brimstone forever. By the word of the Omnipotent a new heavens and a new earth will be immediately created for the Holy Angels and Saints, all the redeemed from the earth, wherein all righteousness and holiness shall abound, and it shall differ in other respects from the old heavens and earth, inasmuch as there shall be neither sun, moon, nor stars, &c. for the effulgent Glory of the Deity shall illuminate the same, neither shall there be darkness nor night, but one eternal noon. "And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it. And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him, and they shall see his face, and his name shall be in their foreheads, and they shall reign forever and ever."

Eye hath not seen, neither hath ear heard the joys prepared for those that love God, for those who were the called and chosen according to his purpose, all the redeemed of the Lamb, who washed and made themselves clean through faith in his blood; we shall all be like unto the Holy Angels, and together contribute the constellation of the New Heavens and the New Earth. Yea verily, we shall all be burning luminaries, suns, and stars, reflecting the splendor of Jehovah; forever behold his glorious face and dwell in his glorious presence, and minister unto him in the courts of his glory. There shall be joy and rejoicing forevermore, the most exquisite, soul-exalting, and perfect music on innumerable harps, lyres, and other golden instruments, accompanied by numberless millions of angelic voices, melodiously singing the high praises of our God and Saviour; the whole expanse shall resound with the adoration and praise, with the thanks and blessings of the holy throng, to Jehovah, our God and King, who alone shall be worshipped, and that by all in spirit and in truth and in the beauties of holiness. He alone shall reign supreme in the hearts of all the glorious inhabitants of this Canaan and Celestial Paradise of superlative holiness, happiness and bliss. Jehovah alone shall be sole Monarch, and all shall love, honor, and obey him; manifest their reverence and obedience in the fulfilling of his words and commands; lauding, applauding, magnifying, and attributing all the glory to his name. A perfect bond of love, joy, and peace shall pervade all, unite and combine them through Christ and the Holy Spirit in God, our Holy Father, in one. The praise and worship of all these glorious hosts shall commingle in one harmonious whole, and everlastingly ascend in oderiferous incense before the glorious Throne of Jehovah: "And they shall sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works Lord God Almighty; just and true are thy ways, thou King of Saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy. And

cry with a loud voice saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." And all the redeemed shall be about the throne and serve God in his holy temple forevermore, in holiness and righteousness, worshipping and singing, crying, Holy! Holy!! Holy!!! Lord God Almighty; Hosanna! Hosanna!! Hallelujah! Hallelujah!! Hallelujah!!! The Lord God Omnipotent, the King of Glory reigneth; all blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen.

Angels who are thy peculiar care,
  Adore thee, and harps and lyres string,
Fill harmoniously the air,
  Cause the etherial domes to ring,
Melodiously sing,
Jehovah, God and King.

Commingle all Celestial Choirs,
  Emulate with divine powers.
With Angelic and Seraphic Lyres,
  Continue 'neath Golden towers,
Thro' etherial bowers,
  Heavenly fields and flowers.

Re-echoed by circling Jasper,
  To our Alpha and Omega,
To whom be glory, thanks, dominion,
  With Fath'r, Spirit, and JEHOVAH,
Hosanna ! Hosanna !!
Hallelujah ! Hallelujah ! !

THE END.

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